

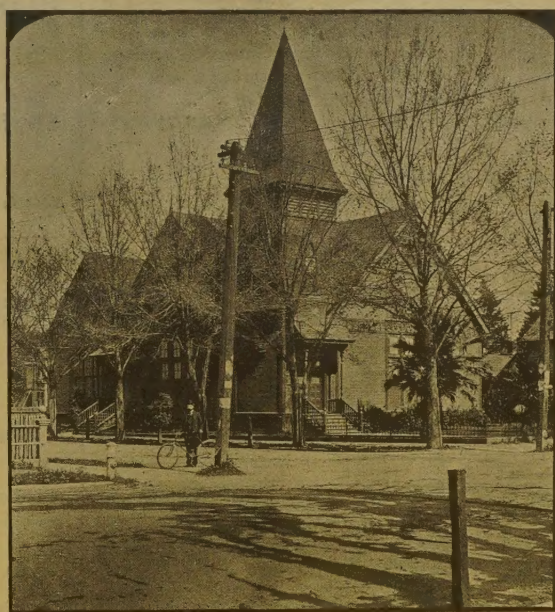
# THE PACIFIC



Volume LII.

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Congregational Church  
SAN JOSE



## THE PACIFIC.

# THE PACIFIC

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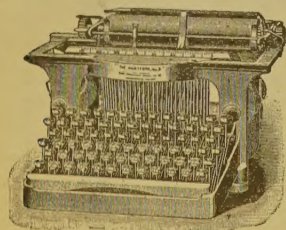
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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, May 22, 1902.

## A Single Stitch.

One stitch dropped as the weaver drove  
His nimble shuttle to and fro,  
In and out, beneath, above,  
Till the pattern seems to bud and grow,  
As if the fairies had helping been.  
And the one stitch dropped pulled the next stitch out,  
And a weak place grew in the fabric stout;  
And the perfect pattern was marred for aye  
By the one small stitch that was dropped that day.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole!  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb!  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of the true intent  
Mars the perfect plan that its Master meant.

—Susan Coolidge.

That was a very suggestive comparison which The Congregationalist made in its issue of May 10th of the cost of preparing students for the ministry in Congregational and Methodist theological seminaries in New England. It was shown that the one Methodist seminary was preparing nearly as large a number as the four Congregational, and at a total expenditure of only about one-eighth the expenditures in maintaining the four Congregational institutions. Then came the question, "Is it wise or right to spend so much more than is necessary to furnish the best education for ministers when we have so many schools in foreign lands dependent on us which are in conditions of desperate need?" The Congregationalist boldly declares for itself that the logical and necessary step is to lessen the number or so affiliate them with other institutions as to decrease the cost of maintenance. And the batteries are about to be opened up on Andover, financially the weakest of the lot, in response to the question, "What ought to be done with Andover Seminary?" Doubtless, in some way, Andover will have to go—go out of existence, or go away from Andover Hill. Founded in 1808 to meet the needs of the period of the Unitarian departure, Andover Seminary is in a certain sense the mother of them all; it became at once a great source of strength to the churches. It had the first years of its existence three times

as many students as it had last year, and it was not long until its influence was felt all around the globe. Sentiment will rule to some extent in the discussion of Andover's future, and it is right that it should. But this aside, why shouldn't at least three of the theological seminaries of New England be united on Andover Hill, the site of our first seminary for the preparation of young men for the ministry? This would be about the right thing, all things being considered: Bangor, Hartford and Andover united on Andover Hill; Yale, in connection with the great university at New Haven; Chicago, in the great central part of the country; and Pacific hard by the University of California at Berkeley. Then, as to our Pacific Coast seminary, let us bring one or two men of national or international reputation to fill the vacancies here, so as to draw from all over the land such a number of students as will do away with the necessity of putting so many thousands of dollars each year into two or three only; and as to theological seminaries and advantages we shall have an improvement.

In June, 1901, The Pacific contained an editorial on "The Passing of Professor Herron," which concluded with these words: "But the Professor is not passing; he has passed. The pastor of Plymouth church, Rochester, N. Y., is passing. His name is William Thurston Brown." Mr. Brown has passed now. It will be remembered that in officiating at the marriage of Prof. Herron and Miss Rand he said: "We are not here to establish a relationship which otherwise would not have been. No word of ours, nor any one's, can add to or take from the truth and solemnity of the sublime fact that a reciprocal love, uniting soul to soul, has a sanction in the presence of which all human enactments seem profane and impertinent. These friends of ours announce today their marriage. They do so not primarily because our own faulty human laws require it at their hands, but for a deeper and diviner reason." We well knew when we read these words from Mr. Brown and certain pulpit utterances of his about that time that the end with him as a Christian minister was not far off. Last week he resigned from the pastorate of the church in Rochester, in his letter of resignation giving the church in general a thorough scoring. He stated that he had not yet decided what he would do,



but that nothing would keep him from getting out of the ministry. Some of his words, as they have come to us, are: "Religious creeds and social conventions stultify and strangle manhood. \* \* \* For my part, if I am to retain my own self-respect, I must at least make the attempt to gain freedom. I must at least make a break for it. In my judgment the world can have no severer judge, no holier Messiah, than freedom. And by freedom I mean the absence of all formal coercion." Some of Mr. Brown's utterances give reason for the belief that he will enter in some capacity the ranks of those who are working for the establishing of an industrial democracy, as this, he says, "gives promise of a large freedom and a better life for all." This is his privilege; and there are those who, without his wholesale denunciation of the church, agree with him in this belief. Mr. Brown, however, by his remarks, at the time of the marriage of Professor Herron, about "our faulty human laws," and his denunciation of the church at the time of his resignation and at other times, has not started out in such a manner as to commend himself as a safe leader. Most persons who wish for an industrial democracy want liberty, but not license. An excess of freedom often proves worse than no freedom at all.

In one of the recent Monday meetings of the Congregational ministers of San Francisco and vicinity, the individual communion cup had brief consideration in connection with the weekly reports of church work by the pastors. One pastor spoke of its introduction into his church recently as an experiment. There had been, he stated, a reluctance on the part of the church board to introduce it, but they had been impelled to it by force of circumstances. Among these were: the selection by one lady at each communion of the seat in the church in which she was sure to be the first to drink of the common cup; the refraining of some from partaking of the elements of the service except as to the bread; the wiping of the cup with an unused handkerchief by others, and the statement of a physician that he had examined the communion cups used in a service in the city, and had found tuberculosis germs on one of them. It was stated that the use of the individual cups had been found satisfactory the first time used, and that they were likely to be adopted by the church. Another pastor, however, in whose church they have been used for some time advised that they be used at least a second time before adoption, giving it as his impression that they detracted from the service, and that he was inclined to the belief that the trend would soon be very much against them. In all probability their use does detract somewhat from the service, but we cannot believe that there will ever be a turning away from them. People cannot be brought to believe that God will interpose and work a miracle on their behalf to save them from the consequences of taking disease germs into their systems from the common cup in the communion service. The taking of these germs from any other cup

would, in many cases, be fatal, and they will continue to believe that they cannot with impunity be imbibed even from a cup used in this sacred service. The spirit of the age is too strongly scientific to allow of any turning back as to the communion cup. No matter what the associations of the common cup; no matter what its suggestiveness, its rapid displacement may be looked for confidently.

### "Kicked to Death by a Fact."

It looks as if The Congregationalist spoke with unwarranted assurance when it said in a recent issue: "We do not know of a professor of Old Testament literature now teaching in any theological seminary of the Presbyterian church, who claims that the story of Adam and Eve in the first two chapters of Genesis is literal history." Of course the natural inference from this is that the paper did not believe that any such professor so believing and teaching could be found in Presbyterian seminaries. This was so far beyond what The Independent had said that its editor made inquiry of Prof. Robert D. Wilson, D.D., who holds the chair of Old Testament Criticism in Princeton Theological Seminary. Dr. Wilson replied: "I have never known, nor do I now know, a professor in any Presbyterian theological seminary who has claimed or thought that the story of Adam and Eve in the first two chapters of Genesis was not literal history." It is fair to say that The Independent was disappointed in the reply. It had declared that there was not a competent professor of biology or geology in even the obscurest Presbyterian college who so believed; it had declared that no one, except "those who got their education a generation or two ago, or who never had any education at all," held any such belief; and it wanted an additional clincher and set out after it, but with the result as shown herein.

This disposition on the part of many of the advanced thinkers to stamp as ignoramuses all who do not utter their shibboleth is something to be greatly deprecated. The probabilities are that The Independent will have to back down soon as to its assertion about the professors of biology and geology. But whatever the outcome of that, it should never be forgotten that the men of science are not infallible. Scientists told the people of St. Pierre that they were in no danger from Mt. Pelee; but in a few hours the mountain belched forth its deadly gas and lava. Senator Frye once told, in the presence of the eminent scientist Agassiz, of catching a speckled trout that weighed eight pounds. Mr. Agassiz said: "My dear Mr. Frye, permit me to inform you that the *salvelinus fontinalis* never attains that extraordinary weight. The creature you caught could not have been a speckled trout. All the authorities on ichthyology would disprove your claim." And the Senator replied: "All that I can say to that is that there are bigger fish in Maine than are dreamed of in your noble science." The next fishing season Senator Frye caught a speckled trout that weighed nine pounds. He packed it in



ice and sent it to Mr. Agassiz. Soon there came back to him from the scientist the telegram: "The science of a lifetime kicked to death by a fact."

Not a few of the positions of critics and scientists, thought to be in conflict with the Bible revelation, or with that revelation as it has been understood, have been kicked to death by facts during the last twenty-five years, and *The Pacific* intends to wait awhile before it characterizes as ignoramus the persons who do not jump to an acceptance of their dicta. Says Prof. George Frederick Wright of Oberlin, a man of eminent scientific attainments. "The history of science is little else than one of discarded theories, which have, for a time, occupied the public mind and then passed into oblivion. The so-called 'science' of the present time is largely going the way that has been so steadily followed in the past." It will be well for readers to be a little slow about accepting what is called the science of today, and slow also in accepting the assertions of even the religious papers as to what professors do believe and teach. There are some things that even the religious journals do not know, even when they think they know. Not infrequently assertions are kicked to death by facts.

As to the allegorical in Genesis, it is as *The Pacific* stated two weeks ago; those views favoring the allegorical have been held by devout and scholarly men, and there is an increasing acceptance of them; but there are today just as scholarly men on the other side.

Were we to be guided by the statements of Chicago daily papers we should announce that it is practically settled that Andover Theological Seminary is to be moved to Chicago, a consolidation being made with the Chicago Theological Seminary. The *Inter-Ocean* of May the 14th bore the large headline, "Andover School to Come to Chicago." As is frequently the case with daily papers, the article which followed showed that there was some probability that a consolidation would be effected, but that no definite action to that effect had been taken. Of course Chicago Seminary would welcome the acquisition of Andover, and there are good reasons for the choice of Chicago if Andover must be moved from its present location. We are, however, of opinion that our suggestion on the first editorial page of *The Pacific* this week is the best one ideally. We do not expect to see its adoption. We expect Andover to remain right where it is; or to go to Cambridge, as one of its trustees is reported by the *New York Sun* as saying, "not for consolidation with the Harvard Divinity School, or even a vital connection with the University, but for a relation similar to that now enjoyed by the Episcopal and the New Church theological schools, two absolutely independent organizations." Let this be noted, however: if all our theological seminaries get into the cities, or under the shadows of the great universities, there will come a time when there will be a longing for some such atmosphere as only a place like Andover Hill can furnish. There is need of the advantages which the city affords, and the advantages which the Univer-

sity affords, but there is need also of the advantages of the quieter place, where the students, free from the distractions of the city and the University, can acquire what cannot be acquired in those atmospheres. Just now the fashion is for the city and the University. But fashions change; and not all the people follow the fashions. An able young man in the Congregational ministry, one who likes to keep abreast of the progress of the times, and who does keep abreast, said to the present writer recently that if he were seeking a theological seminary now he would choose Oberlin. In our first editorial we should have said: Chicago and Oberlin for the great central part of our country.

The Union Theological Seminary student, Mr. Vincent Noll, whom the New York Presbytery recently declined to license to preach, is dead now. Sensational newspaper dispatches have declared that his death was due to quick consumption brought on by the action of the Presbytery. This is nonsense. The young man's death was perhaps hastened by that; but no more than this. After further examination, a committee appointed by the Presbytery recommended that he be approved and licensed; and the Presbytery concurred. The young man was not conscious, however, after that action was taken.

The President of the House of Representatives in Japan is a Christian. At the time of his candidacy for that position politicians went to him and asked him to renounce his faith. His reply was: "I would rather be a Christian than President of the House of Representatives; I would rather be a Presbyterian elder than have the office." And he remained a Christian and a Presbyterian elder and got the office. Those words of this Japanese are as well worth handing down to posterity as the words of Henry Clay, "I would rather be right than be President."

The American Missionary Association now maintains its work at Cape Prince of Wales from the proceeds of its herd of reindeer. The herd lives on the moss that is so plentiful there, and the people live on the herd. The increase is several hundred each year. In this settlement of intelligent Esquimos there is a Congregational church of an hundred members. The Association is looking for some one to take the place of the Rev. W. T. Lopp, who has been there ten years and who now gives up the work in order that he may place his children in the way of educational advantages.

Professor Levi Leonard Paine, of Bangor Theological Seminary, died last week in his 70th year. His recent books on "The Evolution of Trinitarianism," and "The Ethnic Trinities," were the occasion of much discussion in religious circles. Prof. Paine, in the closing years of his life, represented very advanced ideas, and it is the work of his earlier rather than that of his later years that is likely to abide.



### *The Religious World.*

In the ministry of the United Brethren Church is a man who continues in the active work at the age of 78. He has been preaching for fifty-three years.

At the recent meeting of the Southern California Sunday-school Association one of the delegates reported continuous Sunday-school attendance since 1828.

It is thought that the Sunday-school of the First Methodist church of Los Angeles is the largest on the Coast. It has an enrollment of more than thirteen hundred, a home department of two hundred, and a cradle-roll of fifty.

It is reported that Trinity church, New York, has a large amount of property rented for saloon purposes. We chronicle this in our "Religious World" columns. But the conduct of the church in this respect doesn't savor much of pure and undefiled religion.

Last year the American Bible Society issued 1,723,791 Bibles. About one-half of this number was printed in the Society's printing-houses in China, Japan, Siam, Syria and Turkey. During its eighty-six years' existence the Society has printed 76,677,225 copies.

New York orthodox Jews condemn the liberal rabbis who suggested recently at New Orleans that the Sabbath day observance be changed so as to conform to the day observed by Christians. Circulars are being sent out urging Jews to remain steadfast to their traditions and to aid in founding schools for the inculcation of the faith as it was of old.

Jacob A. Riis, "New York's first citizen," because of his splendid work in the betterment of conditions in the slums of that city, was once asked to what church he belonged. His reply was: "By birth I was a Lutheran; I was converted a Methodist; some knew me when I was a deacon in the Congregational church. I go to the Episcopal church now, where my wife and children go."

The Bishops of the Southern Methodist Church evidently believe in their Pacific Coast paper in a substantial way. This is what they said in their address to the General Conference a few days ago at Dallas, Tex.: "The Pacific Methodist Advocate" has most wisely and helpfully managed in the advancement of our cause in the important field it serves. We advise the continuance of a generous appropriation for the maintenance of this valuable paper in the development of our work." The appropriation has been \$2,000 a year for several years.

The Rev. Dr. Adams of the First Congregational church of San Francisco says in "Association Men" concerning the Y. M. C. A.: "I cannot imagine a better influence for boys just at the age when they cause their parents the most anxiety than the Association. It seems to me that the boys' department meets a need that in most families is not and cannot be met otherwise. I take pains to urge as many of our boys as I can to join. Those who are under the influence of this department are gaining rapidly in manly qualities and real Christian spirit."

Statistics for the last twenty-seven years show that the Episcopal Church has had the largest growth of any of the denominations in New York city. The increase has been from a membership of 20,984 to one of 48,535. Invested endowments of considerable size have made it possible for the Episcopalians to spend a large amount of money in aggressive work. Next to the Episcopalians the Presbyterians have had the largest growth, increasing from 17,704 to 23,649. The Methodists have

advanced from 10,038 to 14,739; and the Baptists from 10,699 to 13,471. The Baptists and the Methodists have had comparative peace; the Presbyterians have been disturbed by doctrinal differences, and yet their gain has been greater than that of either of the other two.

The Presbyterian says: "The Congregational Theological Seminary of Chicago, which recently got rid of Professor Gilbert because he was so unsound in doctrine, or was what some would be pleased to call a liberal, though of the rankest kind, has elected as his successor a strong conservative, Rev. L. B. Crane of Buffalo, New York. He is spoken of in the highest terms as a fine Greek scholar, and of a man of excellent parts and of growing power. It is a pity to lose him from our Church, but we are glad he has so important a post to fill in a sister denomination, and in an institution where it is so necessary to have the soundest men. We are sorry that his talents could not have been utilized to the advantage of our own Church, and that our own theological schools could not have secured the prize which the Congregationalists were quick to appropriate."

In the University of Michigan there are no compulsory devotional or religious services, but twice a week a large number of students meet for vesper service in the University Hall. These are conducted by Pres. Angell, who is assisted by Prof. Stanley at the organ and a choir composed of students. A Michigan paper says: "The music is to many, perhaps, the chief feature of the service; but no Christian student can bow his head reverently during one of those simple, fervent prayers that President Angell always makes on these occasions and not come away without thanking God for the noble Christian man whom he has placed at the head of this great institution." Among the students there are three Christian organizations—the Y. M. C. A., the Y. W. C. A., and the Students' Christian Association. The latter admits to membership both sexes. It is the oldest and largest religious organization in the University. In its handsome stone building, which was erected in 1891, at a cost of \$36,000, are parlors for young men and for young women, a library and reading-rooms, containing, in addition to the magazines and newspapers, the best religious papers of the times. It has also an auditorium with a seating capacity of 550 and devotional and committee rooms.

The New York Observer, a leading Presbyterian paper, resents a recent statement of the Outlook, and expresses its resentment as follows: "It may suit the editors of The Outlook to call the examination of a student at the last meeting of Presbytery ecclesiastical bullying, but the phrase is misapplied, and is simply insulting to a great religious body. There was no prejudice against the young man on account of the place where he was taught, and he was put to no tests or trials that any man of his age and experience in a theological seminary ought not to be able to meet. Had he come from any seminary and shown the same uncertainty of belief and confusion of ideas, he would have been told to wait until he was more settled in his views. The talk about liberty of opinion, when a man is being examined as to what he knows and believes, is nonsense. The Presbytery desired to find out what the young man knew and believed, and he could not make it intelligible. There was no heckling or bullying. An examination to teach a district school or a civil service examination would have been cruelty compared with the treatment accorded to this youth. No student who is fit to preach the Word of God need fear the New York Presbytery."



**Acorns from Three Oaks.**

Aloha.

**Little Eighty-three.**

It's a great rest to turn from church and sermons, the Chinese question and the righteous use of opiates in time of pain, the battle with the gang in San Jose, and the long, but delightful song-service, to a walk in the chicken-yard. A contrary hen can fret a nervous parson, but this acorn drops to remark that a good hen can hearten a king's child. I'm not meaning just this moment that a fresh egg feeds a man's brain with phosphorus and helps him battle and gain an independent ranchman's victory over the beef-trust. This is all true, but a notable chicken, like a good child, can genuinely please a man. Little Eighty-three is a steady barn-yard delight. She's a slender little creature. She is not quite up to mark in weight; other hens' combs are as red and drop more according to the order of the judges for prize exhibitions. But this little mother-hen is an exception to the usual rule of flighty and nervous white leg-horns. She raised two beautiful broods last year, and is at it again with a little army of scratchers this year. It was not her fault that a falling dew killed one of her dozen white beauties which she proudly brought off from thirteen eggs. She never knocks off the parson's spectacles. She will take morsels from his lips and let his sun-burned nose alone. She knows when it is bed-time and does not fight the careful hands which shut her and her birdies in from the coyote's early morning visit. She knows her friends and makes new friends by beautiful behavior. Few hens have sense. She is the exception. And now one of the conundrums of the ranche is, Could very careful selection of such rare specimen as this little feathered queen of the chicken coop, accompanied by years of care and kindness, take away the wild reproach of the Leghorn fowls and warrant them as quiet as the peaceful and sedate Plymouth Rocks? Who say amateur ranchmen have no profound problems on hands?

Furthermore, it is discovered that one pet does not displace another. Max can snuff about the coop without any frantic display of fear or feathers. And when curly head says, "Come, grandpa, let's go down and see little eighty-three," there are doubtful currents of tenderness catching a soft old heart, which run out a stream of pity for childless homes and children who are not tenderly taught tenderness towards all God's living creatures. Bless little Eighty-three. Nothing which chicks can covet is too good for her and hers. She has taken out a life policy and her good sense has paid all the premium in advance. What if she should grow fussy, and get spoiled by printed Pacific taffy? But she won't.

**Banty Brownie.**

Good behavior is catching in a chicken-yard as it is in a Junior Endeavor. A neighbor laddie last year gave me four little bantam eggs, which I dropped into the yawning gulf between large eggs under a great Plymouth Rock, and lo! four little brown puff balls emerged about as big as walnuts. Two survived and are what visitors and children call "cute." This morning little Brownie brought off three little puff balls with tiny feet on. They are about as lively as quail. The bustling little mother makes as though she would destroy a meddler with her nest, but it is all maternal and feminine affection. She is really after that egg-yolk you have prepared for her nestlings. Having that, she calls her little triplet brood to the corner of her box, and with a low cry and croon of infinite content settles down in the warm and sunny corner. Golden hair had to have a peep

at these, too, and we've learned this ranch lesson lately that the petting habit grows. Animals don't displace children. Children's hearts draw old hearts towards lovely animals. There's a special telephone from a child's warm little hand to your heart when she's leading you away for a minute from her waxen-haired dolly, with blue eyes, which can open and shut, to the cuddling chicks, under the clucking mother's heart, which calls out the tenderness of her child heart, and so touches yours. "A little child shall lead them." What tramps an old ranchman must take to see to all the varied birds' nest when a new little autocrat commands. So pleasantly begins the dream of second childhood musings by camp-fire and wayside.

If one needed encouragement to love God and little children, flowers, brooks, birds, lakes, trout-streams and the forests and mountains God has made, he could find it in the book now in my lap, written under the above title by the lately deceased and much-lamented William Cunningham Gray, the child-loving, truth-seeking, nature worshipping editor of the Interior. He does not despise the Atlantic and Europe, but he magnifies Wisconsin lakes and the music of the forests of the Northwest. He travels south, too, and studies the Alaskan mines with artist's camera, a patriot's purpose, and a student's pen. When I tell you his more than three hundred pages, with his own picture, and numerous gatherings of his kodak, are grouped into a choice book, published by the Fleming H. Revell Company of Chicago and New York, you may know that a holiday volume, like to Henry Ward Beecher "Star papers," and Henry Van Dyke's "Little Rivers" is the result. It will whet your appetite for your coming vacation to read it. You will want to take it with you to read in camp. If chained to the oar of labor it will have the aroma of wholesome vacation hours to refresh you. And you will tell your friend whom you love best, he can have the book just as soon as you can spare it. That will not be until you have seen Presbyterian perseverance and piety lighted up by sound learning and pleasant play. Brother Cary, of the new book store on Grant avenue, did not ask me to praise this book, but I had to tell you about it.

**Concerning Dr. Ament**

The American Bible Society has received a report from its agent in Peking, Charles F. Gammon, in which he refers as follows to the immediate and continuous effects of the labors of Rev. William S. Ament, D.D., whom Mark Twain and others severely criticised during the Boxer troubles of 1900 and thereafter:

"Bible Society work has been immediately and surprisingly prosperous. This has been due almost wholly to the interest, sympathy and aid of the American Board missionaries, who have supervised the distribution of our books during my absence from the field. I desire especially to mention the benefits we have derived from the efforts of Dr. W. S. Ament, who, although already burdened with a thousand cares, yet found time to look after the interest of those of our men who escaped death and returned destitute to Peking. Through his untiring efforts, too, our books were distributed over the disturbed region, while it was still in a chaotic state, and at a time when his great personal bravery and intense love for the Chinese led him safely over a field beset with dangers. Nor has his interest been confined to this period. Much of such success as I have enjoyed in directing this important work has been made possible by the advice and unselfish aid Dr. Ament has given me; and



our colporteurs have been spiritually strengthened and better equipped by his teachings. I may be excusable, therefore, for speaking of the impression Dr. Ament has left among the people of North China, as a contrast to what was so unjustly and untruthfully said of him last year. Briefly, then, I found only a widespread and very general feeling of deep gratitude to Dr. Ament in every city and town I have visited. Almost always the first question that came from the officials or from the people was, 'Do you know Mr. Ament?' and an affirmative reply was sure to bring forth tales of the good he had done; how he had traveled miles to save this family or that individual; how he had stood between the soldiers and the people; how he had settled peaceably and justly the differences of whole districts; how the destitute met with his bounty; how helpless women and children received his protection; how the sick were cared for; how, in fact, ten thousand things were done that seemed beyond the ability of any one man. What a contrast, this unanimous testimony of the Chinese, to the twisted reports that were published and to some extent believed by the people at home. To the work of Dr. Ament, more than to that of any other, is due the kindly reception we meet with on his field, and the ease with which our work is prosecuted. The thanks of the Bible Society are due to Dr. Ament for the untold good he has done our work; and these thanks are likewise due to the other members of the American Board Mission in Tientsin and Peking for aiding and continuing our work during such a period of difficulty."

Adam.

By Don Quixote.

Ah me! So they have taken away Adam and Eve too. Well, they took away Abraham and Isaac and Jacob some time ago. They did not leave enough of Moses to speak of. Job was scattered like the ash heap he sat on. Jonah was drowned in the sea of oblivion and never took a whale-back ride. Almost all the prophets have gone to join the mythical company except Isaiah, whom they still cut in two. They even took Christ away and would not tell where they laid him. And now Adam and Eve have gone. It is discouraging. But then Homer never lived; Troy never existed; William Tell is a myth; Washington's cherry tree was all in his mind, and Doctor Whitman never saved Oregon. Never mind, they are in good company, only we are beginning to feel lonesome. It will not be long before we shall be singing: "The mythical company of the Apostles praise thee; the fictitious fellowship of the prophets praise thee; the imaginary army of martyrs praise thee."

The worst thing about all this persistent burial of heroes is that they refuse to stay buried. They will persist in getting up and walking around again just as if they were alive. Some German critic who is a little further advanced than his fellows makes a sensation by waking up on the conservative side. Or some explorer is exceedingly inconsiderate and discovers some facts that are veritable moss-backs.

A whole continent suddenly shows alarming signs of reaction toward stability. Just as we think that all the patriarchs and their company have followed the example of Korah, Dathan, and Abiram, and will give no more trouble, they come back by a short-cut and are exhibited by men with unpronounceable names and with titles enough to exhaust the alphabet. It is funny. It would be more funny if it did not make so many people nervous.

When shall we learn that the conclusions men come

to depend not more on the facts than on the men and their prepossessions? If a man assumes the Bible to be true till the contrary is proved he is not likely to be seriously troubled by the merry-go-round of advanced criticism. If a man assumes that the Bible is untrue till it is proved true according to the dictates of criticism he is not likely to be troubled much by the Bible. What is the man? What are his prepossessions? What are his mental tendencies? These are apt to be the determining questions in such matters. It may be, after all, that we shall some time meet Adam and Eve.

### A Few Words from Ohio.

By G. H. L.

My Dear Editor: I cannot but regard the utterance of Bystander upon "Poor Adam," in your issue of May 8th, as an utterance bordering upon infidelity. Quoting from *The Independent*, he says: "There is not a competent, educated professor of biology or geology in the obscurest Presbyterian college in the United States who believes that the Adam and Eve of Genesis were historical characters." He then adds this astonishing quotation, showing the animus of the writer and his readiness to attribute his thoughts to all the world of men worthy of any hearing: "One would have to rake all our colleges and universities with a fine-toothed comb to find such a teacher, and very few they would be." I cannot feel that that sentence was written after a careful, impartial examination of the facts. No other examination is "scientific"; and this writer evidently belongs to the "scientific" school, for as such he speaks authoritatively thus: "The belief in scientific circles of such an Adam and Eve is dead, and is no longer considered or discussed." I imagine, nevertheless, that it is just about as much considered and discussed as many other doctrines of the divine word that like this are taken for granted and always have been, and always will be, I suppose, as long as souls love the Word.

This conceit follows (and there is no empty conceit on earth, apparently, to exceed that of some men who are the only "scientific" men in our land): "Of course the doctrine of a literal Adam lingers in popular belief, just as once did the belief in the world made in six days; but it is held by those who got their education a generation or two ago, or who never got any education at all." Does not that sound humble, and loving, and courteous to all the thousands of noble Christian men and women, of pastors and teachers who know Jesus and His Word and Spirit, and who never for a moment engaged in the scientific wriggling that spiritualizes away the plain and important teachings which the church has received to hold, in the holy Scriptures? I speak in love and kindness, but in a love that must affectionately heed the divine admonition against false teaching, and that warns the unruly. I think it would not be difficult to find at once, and to name some advanced teachers in Presbyterian and other colleges, and a "competent, educated professor of biology" and geology, and that in one of the important universities of our land, who believes that Adam and Eve of Genesis were historical characters as the Bible represents and as the church of God to-day calmly holds. You need not go further than my own Bible class to find such a good and competent and faithful professor.

"In the very heart of the church," to quote some splendid words from my Herald and Presbyter of this morning, "in some of its pulpits and in some of its theological seminaries, are such assaults on the veracity of the Word of God and on the person and crown-rights of



Jesus Christ, as would have been characterized as the grossest infidelity in some preceding periods. They are so characterized today by those who still stand by the truth of the gospel, and we believe that this element is still the major and controlling element in the church."

### Conditional Immortality.

*Editor Pacific:* Please allow me a little space for remarks on several articles in your paper on this theme. Out of regard to your crowded columns I will make them as brief as possible, though at the expense of clearness.

In your issue of April 3d, E. C. W. attempts to reconcile this doctrine with the theory of Evolution. What he means by "theistic evolution," I do not know, but suppose he means a theory that acknowledges the existence and work of God in nature, Darwin's theory does not do this. In his great work on the "Origin of Species, no place or occasion is made for God or his work, although no positive denial is made of either. So Prof. Le Conte's theory leaves God out altogether, saying that evolution is continuous progression, "by resident forces." Of their theory the Rev. F. A. Noble, in his address before the last Triennial Council, well says, in substance, that, however much of truth it may contain, regarding lower nature, it certainly cannot apply to man. And Prof. Minton, as quoted by you, points out several bottomless and bridgeless chasms in the path of evolution. And Prof. Loeb tells us that among German scientists, Darwinism is falling more and more into discredit, while, therefore, evolution remains an improved and discredited theory. I see no reason for trying to reconcile theology with it.

In your issue of April 17th, J. A. Hankey gives us a long array of texts of Scripture in support of the theory of the annihilation of the wicked; but he does not show us that the writers of these texts had this theory in mind in writing them. If they had not, then they can be properly used only as inferential, and not direct, proof of the theory. It has often been said, and truly, that almost any doctrine can be proved from Scripture by such use of scattered texts. Of all the texts quoted, I think there is not one that may not be honestly used to the discredit of the doctrine attempted to be proved by them. The writer refers to Matthew xxv: 46 as the greatest difficulty "in the way of his theory, and well he may, for it is incredible that Christ should, in close connection, in one sentence, use the word eternal (*kolasin aionion—zoen aionion*) twice, in different senses, and give no sign that he was so using it. I am sure that no one could have heard these words of Christ without understanding him, to teach that the sufferings of the wicked will be endless. Then some of the texts quoted seem to me to teach just the opposite to the doctrine advocated. For example (Mark ix: 43, 44), "the fire that never shall be quenched," "their worm dieth not, and the fire is not quenched." When the flesh is consumed, worms will die for lack of food, and when the wicked are all burned up, the fire will die for lack of fuel, but "their worm dieth not, and the fire is not quenched"—it burns on forever. In accord with this read Rev. xiv: 11—"the smoke of their torment ascendeth up forever and ever." The fire does not go out for lack of fuel. And Revelations xx: 10—"Shall be tormented day and night, forever and ever." This cannot mean annihilation. So also, Christ, in the parable of Dives and Lazarus, shews us the rich man not consumed, but "tormented in this flame." Christ and the New Testament writers seem to me to have taken for

granted the truth of natural immortality, and to have felt no need to declare it. Otherwise, their silence respecting it would be to me an insoluble mystery.

But there are two facts in human experience that seem to have been "written by the finger of God," as clearly as if they were recorded in Scripture. One of these is that men of all ages, nations and climes are a unit in their belief in another life after this mortal life is done. Whence comes this universal faith? It cannot be by tradition, and if it were, the tradition must have come down from Adam, and so have divine sanction. God reveals himself, directly, to every human being, and one of the truths that he makes all men know is that life continues after the dissolution of the body. That this life shall be endless we need the written Word to show, but the fact of a future life comes to the knowledge of all men by what is often called "the light of nature," which is only another name for the direct teaching of God. "That was the true light which lighteth every man that cometh into the world," whether we have the Bible or not.

And the other fact is this—and its full force cannot be shown in few words—Man is the only earthly creature that God has endowed with thirst for and power to store up, knowledge. Now try to take in this fact. Think of billions and billions of men in all the centuries, all storing up knowledge to the last day of their lives till the mass is almost infinite, and then ask yourself, Is all this vast treasure to perish? Is this most magnificent work of God to prove a mere abortion? "Stored up in books?" But not one man in a thousand writes a book, and no man can put a thousandth part of his knowledge in a book, and the books that men write are soon crowded out by better books, and pass into oblivion. But a small fragment of human knowledge ever gets into books. The great mass has no other store-house than the myriad minds that gather it. Are these, with their infinite treasure to perish? Never! As of the earth, so of this much larger work of God, "he created it not in vain!"

Of this belief in conditional immortality this must be said, "The wish is father to the faith." A dear brother, whom all who know him revere, said, "I wish I could believe there is no hell," and all of us have the same feeling, but our feelings control no facts. I do not believe that any person would ever find this doctrine in the Bible did he not approach the book with the desire and purpose to find it there, and he that searches it in this spirit will certainly misinterpret it.

Every argument against the truth of everlasting punishment, drawn from the justice and love of God, equally disprove the existence of sin and suffering in this world; nevertheless the sin and suffering are here.

It is said of California, the "land of tomorrow," that in order to succeed out there a man must not only work hard, but must work harder than anybody else, and that whatever pace be set, he must set a faster. There is danger in thus accelerating the pace in the pursuit of fortune, as the many break-downs and mental and moral wrecks by the way testify. "Brain fever" or spiritual bankruptcy, either or both together—constitute too costly a price to pay for the glittering diadem of "Fortune." He succeeds in the highest sense who does not go too fast, but just fast enough.—Exchange.

Opportunity with ability makes responsibility.—Bishop Hunt.



### The Two Cases.

W. N. Burr.

Southern California is blessed with two "Cases"—not of the ruffian sort, though they are both border men, and carry with them the subtle suggestions of life on the frontier. But they are not "hard cases." Both are workmen that need not to be ashamed, with tender hearts that are full of desire for the betterment of their fellowmen. That we may be understood when we speak of them we have fallen into the way of calling one of them "Spanish" Case and the other "Sunday-school" Case; or when we are in a hurry we say "A. B." or "H. P." as the case may be. These two men do not look any more alike than do oranges and red apples, and there is no reason why a family resemblance should be expected of them, for they do not "belong to the same family," as the botanists say. But somehow they have the same surname.

"Spanish" Case, or "A. B.," was created to preach the Gospel to Spanish-speaking people. We are all sure of this, and, fortunately, he, too, is sure of it. He once said to the writer: "If I could not work among these people who are here in California there is only one other thing I would care to do, and that would be to go back to Mexico where I labored for a number of years, and find work among the Spanish-speaking people there."

Mr. Case has told us many stories gleaned from his own experience in this work, but none that have touched the heart to the quick like the story of the swarthy Mexican who once looked up into his face and said, "Senor, where has this light been hidden all these years that we have not heard of it?" If that appealing question would not break the heart of the professed Christian who does not "believe in missions," and let the love of Christ into it to the degree that reveals the answer to the question, "Who is my neighbor?" then it is hard to believe that Christ has *any* place in that unresponsive heart. The man who professes to have the light of the gospel is under an obligation to do some earnest thinking concerning the responsibility of possession.

Interest in this work seems to be gaining ground in Southern California, and some of our churches give heartier sympathy to it than any other missionary effort. Dr. J. D. Kingsbury is reported to have once said that "no more important work can be found in the world than the work among our Spanish-speaking Americans; but the churches do not know about it. They have no idea of the number of these people; nor have they any conception of their religious needs. If only they lived in the heart of Africa the churches would go to their relief!" This is probably not an overdrawn statement of conditions as they have been; but a change is coming among the churches, as a result of the work of wise and consecrated men such as is Mr. Case. "The Spanish-speaking People of the Southwest," is one of the topics on the program of the annual meeting of the Home Missionary Society, to be held at Syracuse, N. Y., the first of next month, and Mr. Case is to be the speaker.

"Sunday-School" Case is a man of the mountains, the desert and the plains, with a keen scent for districts that have no Sunday school, or for feeble schools in isolated districts that need a helping hand once in a while. He is an authority on the conditions in Southern California in regard to Sunday school work, and he tells us that we have here in our nine counties 83,000 youths of public school age; that probably 7,000 of these are in districts where there are no evangelical Sunday schools; and that probably a total of 35,000 of them are, in city

and country, wholly untouched by evangelical Bible school work. Here is a work for Southern California churches—to reduce these figures as soon as possible. It will take "grace, grit and gumption," these three, to do it; and the greatest of these is all three of them. Mr. Case organizes about one school each month, and is practically, he tells us, the only pastor caring for 75 schools formerly organized by him. He calls upon our 79 Congregational schools to win 1,000 of the 35,000 unevangelized youth, and to make our offering to Sunday school missionary work this year an even \$1,000.

"The two Cases" represent vital interests in Southern California. Their work must be backed by wide-awake, enterprising, deeply-spirited churches. The shame will not be upon them if, some future day, a dark-skinned man speaking the Spanish tongue, or some "little child" shall look up and say: "Where has this light been hidden all these years that we have not heard of it?"

Corona, California, May 16, 1902.

### The Children's Place in the Kingdom.

By C. J. P.

A writer in a recent Pacific deploras my views on child-testimony, as expressed in a previous article. I use the word "deploras" because the protest was written in such an earnest, Christian spirit that to apply the term "criticism" to it would be inappropriate. I had not thought of saying anything further on the subject until reminded of it a few days ago by reading, in a well-known religious journal, the testimony of a ten-year-old girl, which impresses me as being particularly pathetic and unnatural. The little letter tells of a child's attempt to be "converted" through the same process as that of adults who, having known the bitterness of sin, can find relief only in tears and supplication at the Mercy-seat. I quote the following words from the child's testimony, and I appeal to the judgment of pastors and parents as to whether I am wrong when I protest against encouraging children in such a conception of salvation. She says, "When I was about five years of age I saw some men and women go to the altar, and I thought I wanted to go too. I saw they were weeping for joy and I went and tried to cry, too, but I could not. I did not know what it meant, but my papa explained. I was converted, but soon became a back-slider, but last summer I was really saved."

Can anything be more full of pathos than these words? Is it to be wondered at that she could weep over her sins with a heart so free from even sinful thoughts that, had she but realized it, she was already as "really saved" through grace as were through mercy those penitent souls at the altar, into whose experiences she so vainly strove to enter? Thank God, she "could not cry," even though it seemed to her such a necessary accompaniment to salvation. She "did not know what it meant," but after it had been explained to her, she "was converted, but soon became a back-slider." A "back-slider" at the age of five—or six years, perhaps! Poor baby! Does not this seem almost like a travesty on the teachings of our Savior who blessed the little children and said, "Of such is the kingdom of God," assuring his hearers that even in this kingdom there were none greater than these little ones? Is it not a complete reversion of his words, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven?" and how doubly pathetic in view of these teachings of Christ, is the thought of an innocent child like that, struggling to be converted.



Instead of explaining to them the mysteries of salvation as applied to those who have sinned, consciously, and attempting to lead them through a similar process of regeneration, how much better to teach them that God is a Father of infinite mercy and love, who knowing that persistent sin means death, grieves over wrongdoing, even while he hates it, as Jesus grieved over the sins of the world until his heart broke for us on Calvary. As a result of this teaching, there will be aroused in their hearts a responsive love for him, so deep and strong and holy that sin can find no place in their lives, because even the desire to sin can have no abiding place in hearts kept pure by the presence of the indwelling Christ.

Why should it be thought a thing incredible that a love so wonderful as the love of Jesus, which can reclaim and remold into a divine likeness the polluted lives of even the most sinful—why should it be thought a thing incredible that such a love, if welcomed and retained in those lives from childhood, should be able to keep them forever in the image of God? If this be impossible, then are we not forced to the discouraging conclusion that sin, instead of being a foe, which may be conquered and kept out of our natures, is really a vital and necessary component of them? Does it not throw us back upon the pessimistic old doctrine of total depravity?

Oh, how slow we have been in coming to understand that we "can do all things through Christ who strengtheneth us"; and how often do we sleep in our duty toward these little ones, under the careless impression that, sooner or later, they must sow their wild oats anyhow, until at last the sad voice of the Master awakens us to a realization of the fact that "an enemy hath done this"—an enemy, an alien, and not a true resident of these bodies of ours, which Paul declared to be "the temples of the Holy Ghost"!

Exception is taken to the thought that, in the past, when children were required to testify, it was more a matter of form with them, than a spontaneous testimony from the heart, and the writer goes on to say that there should be no objection to their religious testimony.

Now, this is precisely the point wherein I believe the religious training in the past has been, in a large measure, defective. They have not been sufficiently encouraged in the belief that they belong to Christ from infancy, and as a result, their testimonies have been perverted into channels that are unnatural and unchildlike.

My own memory does not have to travel back very far into the past to recall the time when, as a child, I was taught, from the pulpit and at Sunday-school, that salvation consisted chiefly in escaping the tortures of a future hell, that sinners were the object of God's vengeance, not of his pitying love, and that even children, being under the curse of sin, were the victims of his displeasure. Such doctrines may inspire a feeling of awe and fear, but that will never encourage that feeling of love and trust that is so natural to the child-heart.

I believe the twentieth century is to be pre-eminently a children's century, when we shall come to recognize more fully their rights in the kingdom which is their own, and ought always to remain their own. There are many signs pointing to this, notable among which are the revision of the Presbyterian creed, the awakened interest in the training of children at Sunday-school, and the spread of settlement work, which comes so close to the lives of those who, though so often the victims of

wretchedness and sin, are none the less dear to the Heavenly Father.

Could all children but be made to realize early in life that they are the special objects of His care, and to understand what priceless treasures are the souls with which He has endowed them, there would be less squandering—as a possession lightly prized—of their inheritance of spiritual life from the Father. In our natural eagerness to portray the joys of the prodigal son's return and to dwell upon the importance of public demonstration and testimony, are we not in danger of forgetting how very precious also is that other message from the Father, "Son, thou art ever with me, and all that I have is thine!"

Thine, not by entreating in anguish and tears, but thine by appropriating naturally for thine own, because thou hast never sold thy birthright for a mess of pottage.

## The Sunday-School.

BY REV. W. H. SCUDDER.

Paul at Lystra. (Acts xiv: 8-19.)

Lesson IX. June 1, 1902

Our lesson passes over the incidents which occurred at Iconium, but as intervening history we may note one or two interesting features. The work continued under the direct influence of the Spirit. His part was manifested in two ways. The word of God's grace was borne witness to by the acts of the Spirit, as signs and wonders were wrought by the apostles. It is noteworthy that no remark is made of the conversions consequent upon these miraculous outbreaks. It is a question whether working miracles would produce many conversions, although it is so common to believe that it would. These outbursts of the Spirit do not seem designed for that purpose, but definitely, it is stated, to serve as a testimony; a testimony to the apostles as God's agents; to the word, as divine not human. What an encouragement to the persecuted preachers was this; what a witness to us of the nearness of their souls to God, and the closeness of their lives to the powers of the invisible world.

The effect of the word as preached must not be overlooked. "They so spake, that a great multitude, both of Jews and of Greeks believed." There is a promise behind the spoken word which makes it a power in the weakest speaker, if only it be God's word. Read Isa., 55:10-11. We speak of a wire with electricity in it as a "live wire." There is a quickening principle added to the inert metal which renders it powerful. So the divine word makes the messenger a power, for it "conceals divine life; and thus it runs, with life drawn from God, clothed with divine power, armed with a divine commission, like a swift messenger, through nature and humanity." Results are not always apparent to those who speak the word. They were not always apparent to the apostles. Here, they so spake. On every heart door is set a combination lock which can be opened by the speaker if he can only secure the combination. But like a man who is ignorant of the right adjustment of figures on the lock of the safe, so we have to labor and experiment, use utmost pains and pray for assistance. It may be ours to so speak that belief follows, and when it does great will be our joy.

Note the increase of opposition. At Antioch the rulers and devout women were stirred up, but the Gentiles were here excited to enmity. There is a significant lesson in this move on the part of the Jews, be-



cause they rarely sought alliance with Gentiles for any purpose. But unbelief unites men quite as much as belief does, and those who refuse to associate with others because of race prejudice, or social position, often make common cause against a principle which both dislike, especially if it is concerned with religion. It would not be difficult to find many such alliances of unbelief at our own doors. Search a little way among the saloon element, the politicians, the commercial manipulators, and there will be no lack of illustration.

The policy of the apostles was to leave for other fields when their presence in one roused opposition enough to threaten violence. Hence, to escape stoning at Iconium they fled to Lystra, some twenty-five miles distant, entering a new district, Lycaonia, whose principal cities were Lystra and Derbe. Dr. Ramsay calls attention to the accuracy of Luke's statement in these words: "It (Luke's statement) was accurate at no other time except between 37 and 72 A. D., and its only meaning is to distinguish between the Roman part of Lycaonia and the non-Roman part ruled by Antiochus." The reason for the distinction mentioned in the latter part of the sentence lies in Paul's settled policy to "go to the Roman world, and especially to its great cities."

From the interesting event connected with the healing of the lame man at Lystra we can gather: 1. Here is the accomplishing of a miracle beyond the possibility of a doubt. Every effort must have an adequate cause. Water may flow up hill, but there must be a cause operating which is greater than that which would make it run down hill. The sacrifice attempted by the priests, and the names given to the apostles, need explanation, and more especially the expression, "The Gods have come down to us in the likeness of men." Evidently something which to the minds of these people embodied godlike action had been done by the apostles. That "something" was the healing of a man who was so incurable as to call forth three phases to emphasize it: "Impotent in his feet; a cripple from birth; who had never walked." Peter had effected the cure of a similar case (Acts, 3:1-10) and our lesson six weeks ago presented the healing of a palsied man who had not walked for eight years. These seem to me indisputable facts, and need occasion no question in our minds, but rather should serve to enliven our faith in the putting forth of divine power. It is so customary to shake the head in these days over anything that is miraculous, and the effort to obliterate the possibility of miracles is so strong, and so easily takes hold of us, that it is re-invigorating to read the utterance of one whom the world acknowledges to be an authority in his department. Dr. Adolf Harnack, Professor of History in the University of Berlin, says in his lectures on Christianity, "Although the order of nature be inviolable, we are not yet by any means acquainted with all the forces working in it and acting reciprocally with other forces. Our acquaintance even with the forces inherent in matter, and with the field of their action, is incomplete; while of psychic forces we know very much less. We see that a strong will and a firm faith exert an influence upon the life of the body, and produce phenomena which strike us as marvelous. Who is there, up to now, that has set any sure bounds to the province of the possible and the actual? No one. Who can say how far the influence of soul upon soul, and of soul upon body reaches? No one. Who can still maintain that any extraordinary phenomenon that may appear in this domain is entirely based on error and delusion? Miracles, it is true, do not (now) happen; but of the marvelous and the inexplicable there is plenty. That the lame walked, the blind

saw, and the deaf heard, will not be so summarily dismissed as an illusion. We must not try to evade the Gospel by entrenching ourselves behind the miraculous stories related by the evangelists. In spite of those stories, nay, in part even in them, we are presented with a reality which has its claims upon our participation. Study it, and do not let yourselves be deterred because this or that miraculous story strikes you as strange or leaves you cold. If there is anything here that you find unintelligible, put it quietly aside. Perhaps you will have to leave it there forever; perhaps the meaning will dawn upon you later and the story assume a significance of which you never dreamt. Once more, let me say: Do not be deterred. The question of miracles is of relative indifference in comparison with everything else which is to be found in the Gospels. It is not miracles that matter; the question on which everything turns is whether we are helplessly yoked to an inexorable necessity, or whether a God exists who rules and governs, and whose power to compel nature we can move by prayer and make a part of our experience." No apology is offered for this lengthy transcription; it may serve to assist some struggling teacher or set some doubting class at rest in regard to this very intruding subject. The faith which preceded the cure is noticeable; and is a symbol of that which precedes the greater miracle of healing the soul. 2. A recognition of a divine presence.

These people were aborigines, which means much from the religious standpoint, for theirs was an ancient faith, untinctured by later Greek and Roman forms of religion. When, therefore, they saw the miracle it was connected at once with the interposition of the deity in the affairs of men, and, in this instance, for good. The conclusion, in strict accord with their religious conception, was that these persons could themselves be no other than deities. So the cry swells from a hundred throats: "The Gods having been made like men, came down to us." That was in keeping with their traditions. Jupiter, whose statue has been seated in the temple before there was any city, was said to have assumed human form that he might be entertained by Lycaon, the founder of the place. But a little ways off, in Phrygia, was the small village in which Baucis and Philemon had entertained the gods Jupiter and Mercury unawares; what more probable than that this was a visit from the same gods, and these people were witnessing what legend had said was true in bygone ages. The names propounded, the unusual sacrifice proposed, and the joy of the populace, reveals a chord which lies deep in the human breast, ever awaiting some plectrum stroke to set it in intense vibration. Men everywhere long for some manifestation of deity in the form of humanity, that they may see, adore, and sacrifice. Incarnate deity is common to all systems of religion, deity incarnate vouchsafed to Christianity alone. God with us, is the confessed need of all, our Immanuel is the confessed supply of that universal need.

3. The various witnesses to God. How numerous they are. Creation, with design, and order, and result, points to the Living God. Providential dealings with the human race make the Living God a part of history, a great and grand Worker. But better still the Good News; Vanity, or Unreality, is bound up with every idolatrous system, the glad tidings sets forth the one Living Reality. Men may undertake to describe or philosophize about God, but no one would be bold enough to attempt a portrayal of His Personality. The one great witness to the Living God is the Christ, for He gave us such a portrayal. The Personality of Jesus is the Living God unfolding Himself in the sight of humanity.



## Christian Endeavor Service.

By Rev. J. H. Goodell.

The Purpose of His Coming. (Matt. XVIII:11; John X:10.)

Topic for June 1, 1902.

Those who use the Revised Version will discover that this reference in Matthew is wanting. But this will serve a good end if it reminds us that any doctrine which we are accustomed to associate with the Bible is a very weak one if it depend upon a single verse or two. The revealed truth from God comes to us in extended lines rather than in a succession of dots. It is poor study which finds some scattered verses in this Scripture and patches up a belief out of them. We learn the exact truth better by following the line of God's teaching and action, as it extends along the entire course of this history. Any inference which cannot be traced back and forth from Creation to Consummation—from Genesis to Revelation—is not likely to be important, even if it is safe. To give the trend of the Bible is far more valuable than to quote a verse.

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One of the first facts to be perceived relative to the purpose of our Lord's coming is that we can know only a part of that purpose. We cannot see from God's point of view. God saw needs that we cannot see. From John iii:16, and kindred passages, we learn that God saw that man must "perish" unless Christ came to live the life he did, and die the death he did, and leave the teaching he left. It is clear that some dire and irrevocable result would come to every individual if this relation were not established: Just what that danger was, or in what detail it would fall upon man, may be partially discovered in the various statements, pictures and warnings given to us. But we cannot know it in full because we cannot see what God sees or know what he knows.

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On the other hand we cannot any better see how much Christ does for us by his coming. Here also our view is only partial. Our Bible is luminous all the way through with promises of what shall be done for those who honestly give themselves up to be led by our Saviour; and we can prove some of those assurances. But it is a very little way we can go. Every year of careful following of our Lord brings us to experiences where we are compelled to sing, "The half has never been told." That is the song that a saved man will always be singing. The life to which Jesus calls us may be one of service and battle, but it will also come to be a succession of happy surprises. This is the attractiveness of eternity, in part. It is coming more and more to see what God sees.

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When a stranger comes to our neighborhood, whatever he may say, we usually watch to see what he does, before we are certain what he has come to do. The purpose of Christ's coming may be discovered by learning what he does. There are two things which would make our meeting this week very interesting and helpful. First, find out the many things Jesus says he has come to do. Let one Endeavorer tell what Matthew records of these; another, some things from Luke; a third, those that Paul asserts; a fourth recite what Peter, or James, or the writer of the Hebrews repeats of what Jesus came to do.

The second uplift would be to invite some elderly Christian in whom we have great confidence, to come to

the Endeavor meeting and tell us just what Jesus had done for him. We would ask him not to tell one thing excepting some clear experience of his own in which what Jesus had done would be perfectly plain.

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This text in John is only a ripple in the stream, but it is very suggestive. The first is the contrast between the Shepherd and the thief. What does Jesus mean by the thief? What is the contrast? One comes to carry away something; the other to bring something. It is not the stealing and the killing and the destroying which make the thief; these are only the ways the thief works out. It is the spirit of coming for the purpose of carrying away that makes him the thief. The relation of Jesus to the world and to every man of the world is that he comes to bring to man—every man who will admit him with his purpose, that which he needs. We hear it said often, "The dollar is what we are all after." If that is true as expressing our dominating ambition, then we all partake of the nature of the thief!

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To change that tendency, of which every soul has some part, as his share in the sin of the world, is the purpose of his coming. It is to fill the ambitions of men with the desire to impart to the world's highest needs something that men might not otherwise have. We may not fully understand what is meant by "life" in this verse. But the best way to learn of it is to experience it. So the purpose of Christ's coming must be something more than to be an example, or even a revelation of God's feelings towards man. For example or teaching will never communicate life or the abundance of it. There is something that Jesus must do with us and for us before life will result. That we cannot do. We can only hear his word, follow his directions and give him the control. Then shall we know this part of the purpose of his coming. With absolute faith we may trust that he will give us the life he came to bring.

### Church Building.

A cheering fact is that several churches along the Coast have within recent weeks closed their loan accounts with the Building Society. Hood River and Sunnyside, in Oregon, Berkeley North, Byron and Oakland Fourth in California. This is a great relief to the churches and helpful to the Board. It is noticeable that neither of the above is yet a large church; at the same time, by careful management and self-sacrificing endeavor, the friends persevered until the last dollar was paid—two of them anticipating somewhat the obligation. Such refunding on church loans aids in California in solving the mortgage tax, debts paid, mortgage released, no assessments. Perhaps it might be wise for the churches having had grants many years to arise in their might, as did Rio Vista, and return the balance, thus releasing the mortgage, if any there be, and thereby escaping the taxes.

To return to loans. Other churches have it in mind to signalize the year by meeting installments before due. Already the undersigned has an invitation to a mortgage-burning next September. What gladness there will be—on the part of the church thus freeing itself from debt, and on the part of the Board in increased ability to help, and on the part of some struggling church relieved of its burden through a loan thus made possible.

H. H. W.

The time to show your Christian manhood is when it is put to the sore test.



## Woman's Board of Missions for the Pacific.

President.....	Mrs. A. P. Peck.
819 Fifteenth street, Oakland.	
Treasurer.....	Mrs S. M. Dodge.
1275 Sixth avenue, Oakland.	
Home Secretary.....	Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.	
Home Secretary.....	Mrs. R. E. Cole
1367 Castro street, Oakland	
Foreign Secretary.....	Mrs. C. W. Farnam
Fruitvale.	
Branch Secretary.....	Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.	
Superintendent Young People's Work.....	Miss Alice M. Flin
60 Santa Clara avenue, Oakland.	
Recording Secretary.....	Mrs. S. F. Bufford
1814 Sutter St., San Francisco.	

The next quarterly meeting of the Woman's Board of Missions of the Pacific will be held in the Congregational church, Alameda (corner Chestnut street and Central avenue), on the 4th of June. Sessions at eleven and quarter after one. We hope to have one or two missionaries, and the President will report the annual meeting of the Southern Branch, and general impressions of our work in the southern part of the State. This early notice is given in the hope that ladies will reserve the day, that a large number of us may meet to enjoy the Christian fellowship and to hear of the progress of the kingdom. A cordial invitation is extended to all ladies, whether members of missionary societies or not. Such will be served as usual. *Mrs. A. P. Peck.*

### Kusaie, Caroline Islands.

[Miss Wilson's Narrative from July 29, 1901 to February 20, 1902.]

*Dear Friends:* I do not remember where I stopped when I last wrote you a long letter, but I guess it will be safe to begin from the arrival of the "Carrie and Annie," which arrived here from San Francisco and Honolulu on July 29, 1901. When we saw a small steam launch steaming away ahead of the schooner, which had to be guided by the winds and was making little progress, we remembered that Dr. Rife had told us when he went home that he would like to bring back a launch with him. So we made up our minds that the party ahead must be Dr. Rife and family. As soon as the boys realized who it was they went rushing across the reef as fast as they could, to the boat passage. The friends were soon ashore and naturally the first question we asked was about a new "Morning Star." "The A. B. C. F. M. have decided not to build this year." This answer did not surprise us, yet, we had hoped it would be different. In a few days our goods began to come ashore from the schooner, and it made our hearts sick to see the broken barrels of rice, beans, the kerosene cans leaking, and the trade goods, calico, thread, and so on, soaked with salt and dirt. Saturday afternoon and twenty-two bolts of dirty, spotted calico were laid out on the veranda. What shall we do with it? It is too near Sunday to attempt to do anything today." "Send it up to attic until Monday." Monday turned out to be bright and sunshiny, and the whole day was spent in washing, drying and ironing. This will save some of the calico for trade, but a great part of it will have to be used for underclothes for the girls. Much of it is so rotten it is not good for anything. Do you wonder that we sigh for a decent ship? You may ask whose fault it was that things were so wet. The water and dirt poured down beside a leaky mast into the hold

(where our goods were stored). As the deck was piled up with lumber they did not discover the leak until they got to Kusaie.

On Sunday morning, August 11th, we saw what we supposed was a large boat coming up close to the island, and did not pay much attention to it until some one said, "Dr. and Mr. C— are watching it with the glass, and they say it is the Hiram Bingham." Mr. Walkup, failing to hear any news about the future of the work, came to Kusaie to see what we knew. He brought us sad news. Six teachers gone astray and out of the work. Five of them men and the other a former pupil in our school. She had been married and in the work almost eight years. And poor Teria! Some of you will remember she was the girl who was kept by her heathen relatives, and then succeeded in running away from then and returned to us on the ship in the middle of the night. Her husband is amongst the fallen ones and ran away and left her, and now, after all, she has gone through, she is back in that heathen home. We cannot understand how such things can happen, but God knows all from the beginning to the end, and as she is a young woman of strong character, we trust that even in that fiendish place she may be able to withstand the evil that surrounds her, and that her light may shine and help to scatter the superstitions of heathenism.

Mr. Walkup remained here several weeks. During this time two more of our best girls were married and left for the Gilbert Islands. The Hiram Bingham also had Miss Olin and Miss Kane as passengers, as far as Jaluit, M. I. There they would meet the German steamer and take passage to Sydney. Miss K— had been in a state of homesickness for over a year, and so had become more of a burden than a help in the work. So we concluded that her chance had come to return to Honolulu. For several reasons it was not thought best to send her alone, so Miss O— went with her as far as Sydney. The steamer on which Miss O— was to return was due here October 25th. I took several girls and went around to Lelu with the expectation of meeting her, but after waiting a week we gave up, not having any idea when they would arrive. On our way home we had an experience which I did not enjoy very much. We started rather late and the tide was very high. An immense swell was rolling in from the ocean. Our canoe was rather a small one and with my weight and extra baggage it was weighed down pretty heavily. A fifteen-year-old boy had begged a ride with us and I was rather glad as I knew he would help the girls with the poling. The two girls, a woman and the boy worked hard to run away from the waves, and succeeded well in keeping the water from getting into the canoe. It kept getting rougher and rougher. The waves came rolling in like great walls, and every one looked as if it would wash over us. A certain twist of the canoe and we rode right over them. Almost before they had time to take breath in between they would turn to meet the next three, for you know the waves always come in three at a time, one right after the other. It was very exciting and at the time I thought there was no danger of anything happening, one of the girls called out, "Mother Wilson, what would you do if the canoe should upset? You know you cannot swim."

I laughingly replied, I would cling to this long tin container (one we had our clothes in); it would be bound to float and that would keep me above water. So they joked and laughed, and it sort of took my mind off the outrigger. The next thing I knew I was under the water. I could not have been under more than a few



seconds, for I only had time to think, "The canoe really has upset and I am covered over with water." Then I rose to the top and the first thing my hand touched was the tin spoken of, but it was round and I could not get a hold on it. Then I came in contact with the outrigger. I heard a horrified voice exclaim, "Oh, Mother Wilson is full of salt water." But when she saw me clinging to the outrigger, she concluded I was not as far gone as she at first thought. She came up and told me to let go as they wanted to right the canoe. I told her I would let go if she would let me take hold of her, but as long as I could not touch bottom I wanted something to cling to. The woman came up then and told me to put my hands on her shoulders, and she would help me ashore. A couple of women rushed out of a house and pulled me up on the beach. The girls and boy, after much difficulty, pulled the canoe upon a sand bar and bailed out the water. Being made of breadfruit it did not sink. We had quite a number of traps and the boy swam right out amongst the foamy, boiling waves and found everything but a bottle of medicine and several pans. I begged him to let the things go, but he seemed rather to enjoy fighting the waves. I held my breath every time he was covered out of sight until his head appeared again above the foam.

I had heard that canoes could upset, but had never seen one, so never thought one could go over so easily and quickly. If I had seen the outrigger lift and had thrown my weight on it, I could have kept it down, but it went over like a flash of lightning and turned the canoe right over, without the least bit of warning. I did not even know I had slid off the canoe until I was under the water. The others saw it life, but there was no time to say anything. They tried to jump and take hold of the outrigger, but it moved faster than they could. About ten minutes after another canoe came along and they swamped right in the place where we upset; so I felt it was not due to poor management that we went over, but to a strong current and the meeting of the waves from sea and shore. The latter, rushing back to meet the former before breaking on the beach. Thus making a regular whirl-pool. While I stood gazing at our drenched possessions, Rebecca called me to myself by asking, "What are you going to do? Will you get on the canoe again?" "No," I said, "I am going to walk." "Walk? You can't walk far; don't you see the water is so high there is no path left?" Well, I managed to get along for about half a mile by wading in the water up to my knees; then ran into a pile of immense boulders, which met the trees above and over which I could not climb, so there was nothing to do but get into the canoe. But you may be sure, for the next few miles my eyes were fixed on the outrigger, and the rest of the party hardly spoke until we were past the rough places. If anything went wrong in that place there was only a mangrove swamp and no place where we could stand to straighten out things. After we got into smooth water they gave a big sigh of relief and then shouted to think they had got me thus far without upsetting me again. It is not always rough like this, but always worse where the reef is so narrow. For themselves they had no fear, for they can all swim like ducks. They asked me how I would like it if we had to go out on the ocean to get home. But I guess they were as glad as I was that we did not have to go outside. I did not have any special fear while in the water, for I knew the girls would take care of me and would die first before they would leave me. When we went over one of them swam around to the spot where she thought I ought to be and was much startled when I

was nowhere in sight. In telling the home friends about it she said, "I swam around and swam around and could not find her; then I saw her head pop up out of the water just like a turtle!" Although we were drenching wet for over three hours we escaped without taking cold and went to bed and slept well all night. But I must confess that my pleasure in canoe riding is spoiled. On November 1st, Mote, an assistant teacher to Mr. Channon, buried his wife, Raete. She had been sick for over a year and suffered much for several months before her death. She was another victim of that dreadful disease, consumption. This couple were so happy together. They had not been married quite two years. She had been a pupil in our school for over seven years before her marriage, and was one of our most faithful girls. She knew she was going, and death seemed to have no fear for her. It was going to meet her Savior. And so her husband felt about it also. A few weeks after, while preaching, he said, "You are afraid of death! You are afraid of the death of the body! Don't be afraid of that; there is nothing to fear. But the death of your souls; that is what you need to be afraid of!" He has a little son, Samuel, a year old, and loves and cares for him as tenderly as any woman could. One of the women in the school helps him with the child.

*[Concluded next week.]*

#### W. H. M. U. of Southern California.

##### MONTHLY PROGRAM.

Subject, "The Twentieth Century City."

1. Devotional.
2. Reading, "Home Missions and the City of the Future."
3. Study of "The Twentieth Century City" by Dr. Josiah Strong. (a) Modern Materialism and the Modern City—chapters I and II; (b) The Materialistic City a Menace to Itself, the State and the Nation—chapters III and IV; (c) The Remedies, chapters V to VIII.

These topics should be carefully prepared and given briefly by three or six persons. The book should be read by all members of each auxiliary. It may be obtained at any bookstore or from the Pilgrim Press of Chicago. Other Home Missionary Literature free on application to Mrs. E. C. Norton, Claremont, Cal.

#### Arizona Association.

The annual meetings were held at Tempe, April 22-24. On the evening of the 22d, the sessions were opened with an inspiring sermon by the Rev. H. B. Long, of Prescott. The following morning the Rev. Daniel Kloss, D.D., was elected Moderator, and the Rev. W. Robt. Reud, scribe. All the churches were represented except Jerome, where the Rev. Otto Anderson has done excellent work, and which place he has recently left to open a new field at Tombstone. The Rev. E. H. Ashmun was granted a letter of dismission to the Idaho Congregational Association, and the Rev. F. L. Drew, pastor at Tempe, was received as a member, as was also the Rev. Bernard Pos, lately of the South Methodist Church. All the churches reported additions to their membership, and there has been a marked advance in their financial condition as was evidenced by the increased contributions to benevolences. At the afternoon session the following papers were read: "Divorce," by Rev. Daniel Kloss, D.D.; "Science in Religion," by Rev. J. J. Wingar; "Constitution and Character of Apostolic Churches," by Rev. J. Bowron; and "Christ, the Model Worker," by Rev. F. L. Drew. This session closed with the communion of the Lord's Supper. The even-



ing session was devoted to addresses. Mr. Walter Hill spoke on "Sunday-school Work; Prof. H. H. Blome gave a "Historical Sketch of Home Missions," and the Rev. W. Robt. Reud spoke on "The Spiritual Life." At the morning session on the 24th, a committee of the Presbytery of Arizona was received and there was a full discussion of the proposed organization of a Presbyterian church at Tucson. All the meetings were profitable and it is hoped that our few and widely scattered churches will be encouraged in their work. Arizona is an interesting field for missions, and during the last six or eight years most of the great denominations have taken up the work with vigor. The Presbyterian church has doubled its working force, and the Baptists, Episcopalians and Methodists have very materially added to their influence by the organization of new churches. The only new mission entered upon by Congregationalists is at Tombstone.

## Church News.

### Northern California.

Palermo.—Communion services were held at Palermo last Sunday. There were seven additions to the church by letter.

Palo Alto.—Rev. Mr. Sinclair of San Jose has occupied the pulpit the last two Sundays. Rev. C. G. Baldwin has tendered his resignation as pastor, but as yet no action has been taken by the church.

San Francisco, Fourth.—Rev. H. E. Jewett supplied the pulpit in the morning and Rev. L. T. Hartley, Superintendent of the Anti-Saloon League, gave a temperance address in the evening. Next Sunday morning the Sunday-school observes its anniversary with a special service.

Berkeley, First.—Children's Day services were held at 5:30 p. m. The pastor, Rev. G. B. Hatch, presented Bibles, in the name of the church, to children of the Sunday-school seven years of age. Mrs. E. J. Singer interested all with incidents of the Sunday-school work in the State.

Santa Cruz.—The pastor of our church, Rev. J. R. Knodell, has, on Sunday mornings, presented a series of sermons, thoughtful, scholarly, vibrant, with truth on the text, "What Think Ye of Christ?" The consideration of the subject was: (1) Answered by the People of His Day; (2) He stands at the Head of Life; (3) He Is the Glad Heart of All Prophetic Utterance; (4) He Is the Wonderful Man; (5) Answered by History of 1900 Years; (6) He Is the Regenerator of Art. On Sunday evening the Sunday-school observed Children's Day by a concert. Under the efficient leadership of our Superintendent, Leland F. Hinds, successful work is being done for the Master.

San Lorenzo.—On Wednesday evening, May 7th, our church held its regular annual meeting in the church parlor. After a tea served by the ladies, there was a roll call of members, which was responded to with verses of Scripture. The members of the church were largely present. The report of the year's work showed progress in encouraging reports. In the meeting much enthusiasm was manifested, and all had an enjoyable time. On Sunday morning, May 18th, Children's Day was observed by the Sunday-school, using the Congregational Exercises, and ten dollars was taken for the Society

work; the church was beautifully decorated and the school did their part remarkably well in carrying out the program.

### Southern California.

Pasadena, First.—President Gates of Euphrates College, Harpoot, Turkey, occupied the pulpit last Sunday morning. He has been worshipping with us while spending the winter here. His health is much improved.

Ontario.—The church has recently received an uplift, and has been spiritually quickened. Evangelist M. H. Lyon and his gospel singer, Geo. H. Williams, conducted a two weeks' gospel campaign, in which five churches united. Meetings were held in the Congregational church. The preaching was strong and effective, personal work was emphasized and wise methods were used, resulting in the conversion of souls and the quickening of the spiritual lives of believers. The spiritual work of the church is full of promise for the future. The "Win One" covenant is proving a means of grace, as is also the "Prayer Union."

Los Angeles, Vernon Church.—Whoever receives a call to the pastorate of this church may be assured of a loyal people. During the long illness of the retiring pastor's wife the people have been tenderly sympathetic. They willingly granted five months' leave of absence for a trip East last summer, and now that a final separation is a necessity, they have spared no effort to show their appreciation of services rendered and their loving interest in their pastor and his family. At the farewell reception a purse of over fifty-six dollars was presented. This church wants a pastor whom God has chosen for them, and will wait in prayer till he is found. The church is in perfect harmony and has a splendid field for work.

### Washington

Sprague.—At a business meeting, held May 15th, a unanimous call was extended to Rev. G. H. Wilbur, recently of California, to become pastor. Superintendent Scudder was present and spoke; and a social hour, with refreshments, was enjoyed. Mr. Wilbur enters upon the work at once.

## Notes and Personals.

The Rev. L. Wallace, pastor at Palermo and Wyandotte, has moved from Wyandotte to Palermo.

The San Joaquin Valley Association met at Oleander last week. Rev. J. A. Milligan was elected registrar. The next meeting will be at Fresno.

Superintendent Harrison of the California Home Missionary Society starts East next Monday to attend the annual meeting of the National Society at Syracuse, New York.

We are indebted to Mr. Henry Babbitt of San Jose for the expense of the cut of the San Jose Congregational church, which appears on the cover page of The Pacific this week.

The Oberlin band of student volunteers has nineteen members in school this year. Six former members have sailed for the foreign missionary field within a month. It is Oberlin's boast that its voices furnish two of the finest student choirs in the world.

The Congregational ministers of San Francisco and vicinity are invited to meet next Monday with the Presbyterian, at 920 Sacramento street, in a reception to the



Rev. Dr. A. T. Pierson. This will take the place of the usual Monday meeting, and will be at the same hour.

Mr. and Mrs. Edwin Eells of Tacoma, who have been in California for a year or more, expect to return to Tacoma next week. Their two daughters, Miss Gertrude Fairbanks Eells and Miss Mary Foster Eells, graduate from Mills College this week. The sojourn at Saratoga has been of great benefit to Mr. Eells, and he returns to his northern home ready to enter again into business.

Walter Thomas Mills addressed the Congregational ministers of San Francisco and vicinity last Monday on the subject, "What is Socialism?" The hour was too short for the interesting and able address and the many questions drawn out by it, and Mr. Mills will by request speak in the Y. M. C. A. auditorium on Monday, June 2d, at half past one. It is expected that arrangements will be made to have other ministerial bodies in attendance, and the general public will be invited also.

### The Sonoma Association.

was held with the Sonoma church, May 6th and 7th.

Rev. S. C. Patterson of Petaluma was chosen Moderator.

After a short devotional service, led by the Moderator, Mr. Rathbone of Santa Rosa read a paper on "A Needed Country Work," the object of the paper being to bring before the Association the need of greater effort on the part of the churches in trying to reach the large number of people who are beyond easy reach of any public worship. The immediate remedy suggested was for the churches to make it possible for their pastors to hold regular Sunday afternoon services in the neighboring country school houses; this plan to be assisted or superseded as soon as possible by placing in the field a general county missionary.

Mr. Patterson's review of Francis Greenwood Peabody's book entitled, "Jesus Christ and the Social Question," was a new departure for our Association; but the experiment worked so beautifully and beneficially that it was suggested that at each meeting hereafter the program contain a Book Review. Mr. Patterson's review was very interesting. The discussion which followed was lively and instructive.

"The Element of Worship in the Sunday service—How May It Be Enriched?" was the subject of a suggestive talk by Mr. Kimball of Sebastopol.

Mr. Hoskins of Guerneville spoke sympathetically and helpfully upon the theme, "The Pastor and His People."

Tuesday evening the Association was favored with a solo by Miss Clair Hope of Sonoma. By means of her sweet voice we were enabled to get a vision of the "Unseen Kingdom" of which she sang. We were also fortunate in having Rev. Geo. C. Adams, D. D., of San Francisco, with us on that evening to give us the Associational address. He spoke to us broadly and with deep insight into the question, "Is the Church Misunderstood?"

Following a brief devotional service Wednesday morning, Mr. Eckles of Green Valley read a paper on "The Country Church as a Social Center."

The reports from the churches were generally encouraging.

Our societies were represented as usual. Mr. Harrison spoke of his work for the C. H. M. S.; Mr. Frear, for the A. B. C. F. M.; Mr. Singer, for the S. S. and Pub. S.; and Mr. Kirtland, in the absence of Mr. Wikoff, for the C. C. B. S.

During the first session a committee was appointed

to find out from the various churches, through their pastors and delegates, what amounts they would suggest as the possible figures they could reach in their giving toward the Six Societies during the coming year. The committee made out a schedule of what the different churches gave last year, leaving blank columns in which could be written the suggested contributions. At a special session on Wednesday afternoon these blank columns were filled in and the result was encouraging. A total increase in the contributions of something like \$300 was indicated.

Another new departure was the introduction of a Sunday School Institute on Wednesday afternoon. Mr. Singer told us of the "Purpose of the Institute"; Mr. Holliday spoke on "The Relationship Between the Church and the Sunday School"; and Mr. Snider read a paper on "The Object of the Sunday School."

Mr. Holliday's object-lesson was interesting to grown people and children alike.

The afternoon session was fittingly closed by the observance of the Lord's Supper, Revs. Snider and Rathbone officiating, assisted by Deacons Stevens of Kenwood and Case of Petaluma.

Rev. R. B. Cherington of Kenwood preached the Associational sermon from the text, "With the Heart Man Believeth unto Righteousness" (Rom. x:10), the thought being that reason is important, but love, heart-loyalty, is supreme.

The Association granted Mr. Kirtland's request to be relieved from the duties of Scribe, which office he has so faithfully filled during the past four years. Mr. Eckles of Green Valley was elected to fill the vacancy.

It was voted to accept Glen Ellen's invitation, and the next meeting will be held with that church.

W. E. Eckles, Scribe.

### The Spanish Work.

(Following is the report of the Rev. A. B. Case made to Superintendent J. L. Maile, for the quarter ending in April):

I praise God for the opportunities which He gave me in April, and for His gracious leading. My Spanish congregations are not large, yet during the month I have presented Christ, clearly, I trust, to some 300 different Mexicans, and it is probable that at least 100 of this number have never heard the Gospel before. Through the effective assistance of my wife and other helpers, regular work at Pomona and at Ivanhoe has been maintained and the preaching circle widened. Twice I spent a day in visiting and with service at Chino. This town of 500 population is six miles southeast of Pomona. Here is located one of the largest beet sugar plants in the country. The "season" now commencing, and lasting through November, brings from the surrounding region a large number of Mexican laborers, many accompanied by their families. As a rule they are a hard people to reach, yet God has given me souls there in former years, and I shall labor this year in expectation of others. A new point which I have visited is Rincon, sixteen miles southeast of Pomona. Here are fifteen or twenty Spanish-speaking families, and at my invitation nearly sixty came out to a meeting one blustering cold night. Rarely have I felt so clearly the Spirit's presence as when explaining God's plan of salvation to those people. At the close of the service one rough fellow remained for further words, and kneeling alone with me earnestly asked God for a new heart. I long to establish regular work here, and hope to do so, but the great beet fields with their multitudes of Mexican labor-



ers present more urgent calls for the summer.

Los Alamitos, twenty miles southeast of Los Angeles, is another beet sugar town. I held four services here in April and find the opportunity greater than at Chino. The number of Mexicans is much greater, and already we have the nucleus of a church in two families of believers from the American Board field in Old Mexico. I have just returned from another three days' visit there with experiences of more than usual interest and encouragement. This, however, will properly be included in my report for May.

Alden B. Case.

### Oregon Letter.

By George H. Himes

The East Willamette Association met with the Clackamas church, Rev. S. A. Arnold, pastor, last Tuesday afternoon, at 2:30. Rev. P. S. Knight, of the Corvallis church, who came to Oregon from Boston in 1853, was chosen Moderator, and Rev. R. H. Kennedy of the Albany church, Assistant Moderator, and Rev. E. S. Bollinger of the Oregon City church, Registrar and Treasurer. An address of welcome was given by Rev. J. M. Dick, the Moderator of last year, responded.

Rev. P. S. Knight presented a paper on "The Problem of Self-Support for Country Churches."

Rev. S. A. Arnold and Mac H. Wallace were elected members of the Association and Standing Committees were then appointed as follows: Business, Messrs. J. B. T. Tuthill and W. H. Adair; Credentials, Revs. R. K. Kennedy, Mac H. Wallace and Mr. Landes.

The Association sermon was preached by Rev. R. H. Kennedy on the morning of the second day.

The name of Rev. T. W. Butler, Ph.D., was dropped from the roll at his own request.

Mrs. W. A. White of Oregon City presented a paper on the "Model Sunday-school" in a fourfold aspect: (1) Organization; (2) Superintendent; (3) Teaching; (4) Results.

"The Children of the Church" was the subject of Rev. J. M. Dick, and "The Obligations of Church Membership" that of Rev. S. A. Arnold.

Rev. Mac H. Wallace gave a review of Prof. Harnack's book, "What Is Christianity?"

"The National Council's Message to the Churches" was the subject of Rev. W. C. Kantner, and "The Best Method of Collecting Money for Benevolences," by Rev. E. S. Bollinger. "The Work of the Societies" was the subject of Superintendent Clapp.

The Woman's Hour was in charge of Mrs. W. C. Kantner. A paper was given by Mrs. W. A. Adams, and an address by Mrs. L. P. Broad. The latter was intensely interesting.

The closing hours of the Association were occupied with addresses by Rev. L. P. Broad and Mrs. Broad.

Seven pastors were present and eighteen delegates. Following each paper interest was intensified by full discussion.

A forward movement was inaugurated during the session to assist pastorless churches during the year. The Moderator was requested to visit these churches, as well as communities where new openings appear. It is hoped that this effort will unify the churches, and that the expenses incident thereto will be promptly met; indeed, some of the churches have already expressed a willingness to respond to the call. It is believed that the effort will result in much good.

The next meeting of the Association will be held with the Butteville church.

Last Sunday evening a Y. P. S. C. E. was organized

at the Elliott Prairie church, one of the number ministered to by Rev. J. M. Dick of Hubbard.

Rev. Daniel Staver of Forest Grove and Rev. H. A. Risser of Hillsboro exchanged pulpits last Sunday. Mr. Risser came from Minnesota to Oregon a few months ago.

Mrs. Eva Emery Dye, a member of the Oregon City Congregational church, and the author of "McLoughlin and Old Oregon," for a year or more has been engaged on new and important work relating to the famous explorers, Lewis and Clark, who came to Oregon in 1805. She started for Topeka, Kansas, on the 9th inst. After a brief time there she will go to St. Louis, where there are a number of important manuscripts of Capt. Clark in the possession of Mr. Pierre Chouteau, a grandson of Pierre Chouteau, the founder of the American Fur Company. After the necessary examination of these she will visit Madison, Wisconsin, where there is much valuable material concerning Lewis and Clark in the hands of R. G. Thwaites, the genial and accomplished Secretary of the Wisconsin State Historical Society. Part of this material is the original journal of Lewis and Clark that, up to this time, has never been published. Mr. Thwaites has been engaged to edit it, and in due time it will be accessible to the public through the medium of a New York publishing house. Mrs. Dye's work will treat in a general way the public services of Captains Lewis and Clark, but its great value will consist in the large amount of insight into their family lives, material for which she has been very successful in securing. She will be absent from Oregon about two months.

On the 8th inst. a report, favorable to the calling of Rev. Edward L. House, D.D., of the Free Congregational church, Providence, R. I., was unanimously adopted. It is understood that he will preach here for a short time in order to consider surrounding conditions, and permit the people here to make his acquaintance, before the future relations are finally concluded.

The Y. P. S. C. E. State Convention will be held in Ashland on June 20th-23d. Rev. Hugh K. Walker of Los Angeles, Cal., will be one of the speakers.

The Nineteenth State Sunday-school Convention was held in this city during the week. The attendance was excellent, more than two hundred delegates being enrolled on the first day. Mrs. J. A. Lowell, one of the strong supports of the Congregational church, Pendleton, was elected Vice-President.

Rev. J. J. Staub was compelled to undergo a surgical operation which compelled him to be absent from his pulpit for two Sundays. He has nearly recovered, and was able to be in his place today.

Rev. F. Vernon Jones is doing good work at Hasalo Street church, and his people are rallying to his support most loyally.

A heavy burden in the nature of improvements has fallen upon the Mississippi Avenue church, but Pastor Taggart and his people are meeting the condition bravely, and soon the difficulty will be overcome.

Portland, May 18, 1902.

The wisest words spoken in a recent meeting of young New Yorkers, which was addressed by three conspicuous millionaires, were uttered by Mr. Colgate Hoyt. "Business founded on friendship is friendship endangered," said he, "but friendship founded on business is friendship assured." Half of the proposition, that fair dealing wins good-will, would be assented to by everybody. But many men have had to learn by sad experience that nothing so surely transforms a friend to an enemy as the suspicion that he is viewed and used as a sort of commercial convenience.



**Born**

**DAY.**—At Fabiola Hospital, Oakland, May 16th, to the wife of Rev. R. C. Day, a daughter.

**Noble Maxims.**

Every man when he starts life should formulate into words some principles by which he proposes to guide his course in the conduct of life. Indeed, we believe that the most successful men do something of this kind. They formulate a rule and then try to live up to it. When the rule is known the secret of their life's inspiration is found. The New York "World" is responsible for the following ten maxims, which are given as the rules that govern John D. Rockefeller, Jr., and most of them are rules that are worthy of the deepest consideration by all who desire to make the best of life:

The most successful business men can be, should be and are the most successful Christian men.

There are three chief requisites for a successful business man. The first is honesty—absolute honesty; the second is industry, and the third is perseverance.

Modern methods should be employed even at the expense of the few.

I am more than a Baptist; I am a Christian.

The chief thing in life is to do something—to work.

The growth of a big business is merely a survival of the fittest.

Do the little every-day duties of life without a murmur. Do them well. That is success.

A war may cost many lives, but it is for the good of the country at large.

Thirty cents is all I ever spend for luncheon. It's enough for any man on a salary.

Success comes by doing the common, every-day things of life uncommonly well.

We call particular attention to the stress laid upon Christianity. Successful business may be conducted on eminently Christian principles. The man who cannot take his religion into the counting-room or the manufactory may well be questioned as to his purpose to deal justly and trade honestly with his fellow-men. Indeed, he affirms that successful business demands honesty, industry and perseverance—every one of them virtues commended by the gospel.

And then there is that other, "I am more than a Baptist; I am a Christian." A man may be a staunch supporter of his denomination without being a Christian. He must be a Christian first. That must take precedence of every other aim or alliance in life. A man who does not give Christ the pre-eminence cannot have Christ at all. But when a man is first a Christian he usually becomes the most loyal supporter of the denomination to which he belongs. Then there are no selfish or sentimental allurements to draw him into another quarter. All he seeks is the most efficient and successful method to serve God.—Methodist Protestant.

**Talents.**

"I remember," said Grannie, "when I was a little girl of seven years old, my father kept a butler—a very solemn but very kind old man.

"Every night when, exactly as the clock struck eight, my aunt sent me out of the dining-room to go upstairs to bed myself—for little girls were brought up very strictly in those days—old Thomas was always waiting in the hall to hand me my little brass candlestick to light me up the five long flights of stairs which I had to climb to the little attic room where I slept. I always said, 'Good night, Thomas, and he would reply in a very

slow, solemn way, 'Good night, Miss Nannie: don't forget to take account of your servants!'

"What he meant was this: My Uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely little child in a very big, empty house; for I had neither mother, brother nor sister. So he would often take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden which town houses generally have, he told me the parable of the 'Talents.'

"'Nannie,' he said, 'I am going away very soon, and I want you to promise me that every night before you get into bed you will "take account of your servants."'

"'There are many "talents" God has given other children and not to you, for you are a lonely little girl—no mother to love you, no brothers or sisters to play with you. But there are many "talents" you have which some other children have not.

"'See here,' he said, taking my little hands in his, 'here are ten little fingers, and down there inside your shoes are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; and looking straight up at me are two brown eyes. Now, these are all your servants, or "talents," given to you by God to use—while many little children are lam or dumb or deaf or blind—and you are his little servant and I want you every night to "take account of your servants," and find out if they have been pleasing God or only pleasing yourself all through the day.

"'For all those servants of yours are "talents," or gifts from God, and he is watching every day now what you give them to do, and one day he will make you give an account of their doings.

"And then, after I had promised to do as he told me, he kissed me and set me down, and away I ran, to my old friend Thomas, to tell him in my own way all about what Uncle William had said.

"And from that time until my aunt took me away to live in the country, old Thomas never forgot every night to say, 'Don't forget to take account of your servants, Miss Nannie.'"—Great Thoughts.

**The Penalty of Fame.**

No famous man was ever more desirous of avoiding the empty stare of sightseers than the poet Tennyson. A friend who was walking with him at Farringford says that while they were going along one of the beautiful roads they saw a vehicle approaching, full of tourists.

Lord Tennyson turned his face to the bank, and began prodding violently with his stick.

"Are they looking?" he said.

"Yes."

"Let them look, then!" and they did look, although they saw nothing but the broad back of his cape and the flap of his ample wide-awake.

"It is horrible the way they stare," he continued, when he was released, "and their impudence is beyond words. An American lady walked up to me on the lawn in front of the house one day, and asked, 'Have you seen Mr. Tennyson?' 'Yes,' said I. 'Where was he?' I told her I had seen him 'down there' half an hour before, and she scuttled off like a thing possessed. It's true enough," continued the poet, "I had been 'down there' half an hour ago. It's horrible. What have I done that I should be thus tormented?"



### Death of Bishop William Taylor.

We are fond of saying Bishop William Taylor of California, but truth compels us to say Bishop William Taylor of the world. This most famous evangelist and missionary that Methodism has produced closed his distinguished earthly career at Palo Alto Sunday afternoon, May 18, 1902, at about half-past four o'clock. He was born in Virginia May 2, 1821, and came to California in 1849. He and Rev. Isaac Owen of Indiana were the first regular missionaries to California. William Taylor preached in San Francisco and surrounding towns until 1856. The account of this stirring period of his life is given in his "Seven Years Street Preaching in San Francisco," a book that has been an interpretation of the deep, heroic element in William Taylor's early California experience. Into these seven years he crowded a wonderful amount of work. His preaching, his singing, his wonderful personality made such an impression that California has always claimed him as its most conspicuous minister and pioneer. The old Portsmouth Square was the place where he preached and where his wonderful voice fell like a shower of gracious hope and inspiration upon the heart of the listening miners far from home.

There was something so inspiring about his great stalwart figure, such a charm in his invitation, such pathos in his appeal as to arrest and melt the stoutest heart. There was a directness, a sincerity, a simplicity, a genuineness, a profound earnestness, a moral courage that won and held the pioneer in those early, wild days. In these seven years he made his name known not only in San Francisco, but in every hamlet and mining camp in California.

William Taylor was one of the charter members of the California Annual Conference. In the fall of 1856 he was granted a leave of absence to hold evangelistic services in the Eastern States and in Canada. He was among the torchbearers in the great revival that swept over the country in 1857.

In 1861 he was persuaded by some friends in Canada to visit Australia. He spent about seven months in Ireland and England on his way. The work in Australia was continued two years and a half. That is a wonderful story. Over six thousand souls were converted under his ministry. He impressed himself upon the whole Island contingent. One occasion not many years ago the question was asked in an Australian Conference how many of the members of that Conference were converted under the labors of William Taylor. Thirty-five, one-third of the entire number, stood up.

In 1865 he went to South Africa. Here the same divine power attended his ministry. In Queenstown District, Natal, Cape Colony, and among the Kaffirs, his success was such as to awaken the entire mission field. This was his first grapple with heathenism. Over seven thousand Kaffirs were converted. He did not spend much time speculating about how best to proceed, but simply and sublimely went at his task. He paid no attention to miasma but sailed up the rivers, along the estuaries, slept where night overtook him, in the jungles, among savages. The very wild beasts of prey, as in the case of Daniel, seemed to recognize that the hand of God was upon him.

In 1877 he opened work in South America. Here he came in direct contact with the Roman Catholic Church in its most conservative form. He took a new tack. He began by opening schools. The whole country was densely ignorant. The English people who had settled in that country became at once his support.

He revisited India and spent the early eighties strengthening his missions in India. In 1884 he was a member of the general Conference at Philadelphia. The general Conference had decided to elect a missionary bishop for Africa. The "office" had been tendered to a distinguished colored delegate but declined. Dr. H. C. Benson, who had been editor, from 1868 to 1880, of the California Christian Advocate, and member of the California Conference since 1852, knowing and highly appreciating the heroic character of William Taylor, upon the suggestion of Dr. George Clifford of California, nominated William Taylor as Missionary Bishop for Africa. It took like wild fire. He was elected with great enthusiasm and, though he was 63 years of age, he put in twelve great years of service. He took hold of the dark continent with the grip of a giant.

While it may be said of Bishop Taylor's whole career that he was not a great administrator, it was not because he could not have been, but rather because he was a great evangelistic hero. He was a master of details when he chose to be, but his plan was world-wide. He wanted to touch the whole world and he came near doing so.

Since his return to California in 1898, his voice has been reduced almost to a whisper. It has been our privilege to spend many charming hours in his presence. We have often tried to estimate his remarkable power.

There was a childlike simplicity in his prayer. He did not pray in a half-speculative mood, but his prayer seemed to be based on tangible facts. The conversion of 50,000 souls under his ministry seemed to him like a scientific demonstration—like solid ground upon which to pray. He had a strange power to get hold upon the unseen. There was a cogency, a vitality in his prayer that sent a strange but powerful influence over his audience.

Bishop Taylor had a remarkable personality. He was not only tall and powerfully framed, but he had an eye as dauntless and penetrating as that of an eagle. He had self-concentration, self-reliance, and almost military control over himself. There was nothing difficult to him. He would seize his ax and whip-saw and put off into the Mendocino redwoods and come back in three months with a barge of lumber. He would carry a steamer over the Stanley Falls on the Congo. His faith and energy were alike indomitable.

Bishop Taylor has been a sort of an embodiment of the great world-wide missionary spirit and impulse of the church. Methodism has given to the world a Simpson, the greatest preacher of the century; she has also given the world the greatest missionary evangelist, William Taylor. The long evening of his life was spent without a murmur of complaint. He was able to walk about until a few days before his death. On Thursday, the 15th, he took his bed. He soon became unconscious and recognized but few of his friends at short intervals. On Saturday evening he seemed a little better and tried to speak. To those who stood at his dying couch he responded by whispers that he recognized them and that all was bright beyond. There was a light in his face from another world. The funeral was held in the Palo Alto Methodist Episcopal Church Tuesday, May 20, 1902, at 10:30 a. m. Rev. J. F. Jenness, the pastor, had charge. His body was buried in the Mountain View Cemetery, Oakland. Though he has gone from us he fills a large place in the missionary history of the church. He has written extensively of his travels and missionary labors.—California Christian Advocate.



## Our Boys and Girls.

### Amy's Place.

Amy shut her book with a sigh. It was a splendid book, she thought—the story of a young girl who had lived among the wicked and the poor, and had helped so many of them to be better. How lovely it would be to be like that!

But she had not time to think of it long; there was a great deal for Amy to do on this warm, bright day. There were dishes to be washed, and the children's hands and faces. There were tables to be set and porches to be swept, and errands to be done. It was night before she had much time to think of the story again.

Then, while she sat on the porch and watched the stars come out one by one, she remembered the girl in the book, and she longed so to do what she had done that it gave her a real heartache.

"Why Amy, is this you all alone?" said a voice through the dusk.

It was Mr. Mackenzie, the minister, who boarded with Amy's aunt, and who, Amy thought, was the best and greatest and nicest man in the world.

He sat down beside her, and before she knew it she had told him all her trouble.

"Well, now, that's queer!" said the minister, laughing a soft little laugh to himself. "Do you know I was thinking of a young girl's life as I came along, and what a useful life it was. Shall I tell you about it?"

"Yes", said Amy. But she did not say it with much enthusiasm. It seemed to her that to know about one useful girl was as much as she could stand this evening.

"Well, then," said Mr. Mackenzie, "her name is Amy, and she lives with her uncle and aunt. Her uncle and aunt are as good as gold, kind to the poor, and helpful to everybody. Whenever I want a piece of God's work done, I am very apt to turn to them, and they are pretty sure to do it. Amy's aunt said to me today, 'If it wasn't for Amy, we couldn't leave the children. She never teaches them anything but what is right; they are better off for every hour that they stay with her.'"

The minister stopped and looked down at Amy, but all that he could see was the top of her brown head.

"This afternoon," he went on, "I caught sight of a crowd of small boys who had got hold of a frog. I was just about to hurry over and give them a lecture when the smallest boy of all stood up and lectured them for me.

"'You'd better let that frog be,' he said. 'It's nothing but a poor dumb animal. You ought not to bother it. Amy thinks it's mean. Let it go, I tell you.'"

"He talked so loud, and was so thoroughly in earnest that at last they did let it go, and Mr. Frog made off as fast as he could hop. I was glad for him, but I was more glad for that ring of boys. When grown folks talk, boys forget, but when another boy talks, they remember.

"One day Maidie came home, crying, from school; the girls had got her a bad mark, and she wasn't ever going to speak to them again. Amy petted her and comforted her, and brought her a nice, fresh glass of water; and when she was cooled and rested, she reminded her how, when Maidie was sick, the girls brought her flowers and came to see her, and how pleased they were when she was able to go out again.

'I wouldn't forget how kind they were to me then,' said Amy, 'just for one bad mark. I guess they are sorry for it now, any way.'

"When Maidie started back to school, after dinner, she supposed she would have to speak to the girls after all. There was more nice about them than there was horrid. And maybe they did not mean anything; maybe it was only an accident.

"Maidie is awfully quick," said Amy, "but she gets over it pretty fast."

"Amy helped me write my sermon that week; she often does. I wished to preach upon forgiveness, and I put down all the wise, kind ideas that she had given Maidie and me. After church, two ladies thanked me for the sermon; it did them good, they said. They ought to have thanked Amy. Well, how do you like my story of a girl's life?" asked the minister, standing up to go into the house.

"I—I don't know," stammered Amy. "I mean, I like it a lot, of course. Only it does not seem as if I had done anything like all that."

Mr. Mackenzie stood silent a moment, looking up at the shining stars. Then he said, solemnly:—

"Amy, my dear little friend, God knows for each one of us just the place that is ours. Be thankful to him that he has given you beautiful work to do, and that he is helping you to do it to his honor."—Good Cheer.

### Brief Hints for Bright Girls.

Someone has suggested fifteen things that every girl can learn before she is fifteen. Not everyone can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach:

Shut the door, and shut it softly.

Keep your own room in tasteful order.

Have an hour for rising and rise.

Learn to make bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are.

Never let a day pass without doing something to make somebody comfortable.

Never come to breakfast without a collar.

Never go about with your shoes unbuttoned.

Speak clearly enough for everybody to understand.

Never fidget or hum, so as to disturb others.

Never fuss, or fret, or fidget.—Western Christian Advocate.

### Rules for Dolls.

"A wooden-headed doll should be careful not to hit her head against her mother's, lest she should hurt her.

"A wax doll should avoid the fire, if she wishes to preserve a good complexion.

"Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face.

"It is a bad plan for dolls to be stretched out on the floor, as people may tread upon them; and a doll that is trodden on is sure to go into a decline."

Madge was reading these rules to her dolly, with a very sober face. Then she laughed.

"Dolly," she said, "it's funny; but I really believe these rules are more for me than they are for you."—Sunday-school Advocate.



"I sing the God, who though enthroned on high,  
In human nature deigned to live and die."—Opening lines of

# Samuel Wesley's LIFE OF CHRIST IN VERSE.

(as revised by BISHOP COKE).

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"It is a proverb that every great man has had a great mother.  
\* \* \* But now comes the poem on "The Life of Christ," by Samuel Wesley, the father, explaining to us the songs of his son Charles Wesley, and the sermons of his son John, for the greatness that was in the children, the two heroes of the Methodist church, was first of all in the father, who was a great preacher and poet and hero, before them. Beautiful in its thought and sublime in its imagery, it seems well-nigh incredible that such a book should have been unknown for nearly two full centuries."

**Milton's "Paradise Lost" was lost and forgotten but discovered in the same way as "THE LIFE OF CHRIST."**

This magnificent work was originally published in 1693 in two large 8vo volumes, and sold at ten pounds (\$50). So well pleased was King William III with this work that he presented the author with the vicarage of Epworth, which thus became the birthplace and home of John and Charles Wesley.

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(Formerly at 1037 Market St.)

**ALSO 417 PARROTT BUILDING, 855 MARKET STREET.**

Men are seeking only for this life. A short life it is and exceedingly imperfect and rudimentary at best. It is like a road that is good for traveling, but poor for sleeping. The world is magnificent for strangers and pilgrims, but miserable for residents. The very moment a man carries himself as though this were his home, and begins to build as though he would

live here, that moment the world is not a fit place for a temporary residence for him.—H. W. Beecher.

He who would pray must first retire. Meditation, which is the mother of devotion, is the daughter of retirement. They who do not meditate cannot pray; they who do not retire can do neither.—Bishop Horne.

## Household.

**Virginia Biscuits.**—These are exceedingly thin, and if well made are crisp and wholesome. Add a teaspoonful of salt to a quart of sifted flour, and sift again. Mix half a pint of milk with half a pint of water, and add it gradually as in Maryland biscuits. Knead the dough until it is elastic, and then pound it until very light. Take off a portion and roll it out as thin as a wafer. With a pastry jagger or sharp knife cut it into square biscuits about half the size of an ordinary soda cracker; prick the top with a fork. Place in a baking-pan, and bake in a slow oven for from twenty to twenty-five minutes. These may be served warm, or baked in large quantity, put aside, and warmed up at serving time. Whole wheat flour biscuits may be made in precisely the same way.—Ladies' Home Journal.

**The Best Way to Plan Meals.**—Make out bills of fare for a week in advance. Take the cook book, select such dishes as will suit your means. If you have fresh meat one day warm it over for another day's luncheon or dinner. Try not to have the same sort of meat two days in succession. For instance, if you have a broiled steak on Monday, have chicken or mutton on Tuesday; have the left-over steak on Wednesday, and the left-over chicken or mutton on Thursday. In a family of two a whole chicken is frequently too much to cook at one time; one grows tired of cold chicken. Divide the chicken; cook the white meat at one time and the dark meat at another. In this way you may have two dishes. The bones may be saved and cooked with the giblets for giblet soup. Bits of chicken left over may be cut into small pieces, dressed *a la Newburg*, and called chicken *a la Newburg*, or chicken terrapin. Such things may be cooked in the chafing-dish for Sunday-night's supper. For a family of two or three, steak is usually an expensive dish, but it may be made less so by purchasing a good thick steak. Remove the tenderloin; take off the back; cut off the end. Put the end at once through a meat-chopper, and it will make three good-sized Hamburg steaks. Have the back at another time. Broil the tenderloin; serve it with Sauce Bearnaise. Take the bones and bits for your stock. Thus, from a three-pound steak you will have sufficient meat for three meals, besides the stock.—Ladies' Home Journal.

The class was having lessons in natural history and the teacher asked: "Now, is there anybody here can tell me what a zebra is?" Tommy: "Yes, sir; I can." Teacher: "Well, Tommy, what is a zebra?" Tommy: "Please, sir, a zebra is a donkey with a football suit on!"—Tit-Bits.





"Pain in the head and back" is a form of suffering with which so many women are familiar. Often this pain is associated with nervousness, sleeplessness and loss of appetite. The cause of such suffering is generally to be traced to derangement of the womanly function, or a diseased condition of the delicate womanly organs.

In such cases the action of Dr. Pierce's Favorite Prescription is marvelous in the prompt relief of pain and permanent cure of disease. It regulates the periodic function, dries disagreeable drains, heals inflammation and ulceration, and cures female weakness. It cures when all other means have been tried in vain.

Sick women are invited to consult Dr. Pierce, by letter, *free*. All correspondence is held as strictly private and sacredly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

In a little over thirty years Dr. Pierce, assisted by his staff of nearly a score of physicians, has cured more than half a million women.

"I was a great sufferer for six years and doctored all the time with a number of different physicians, but did not receive any benefit," writes Mrs. George Sogden, of 641 Bonda Street, Saginaw (South), Mich. "One day as I was reading a paper I saw your advertisement, and, although I had given up all hope of ever getting better, thought I would write to you. When I received your letter, telling me what to do, I commenced to take your 'Favorite Prescription' and follow your advice. I have taken ten bottles in all, also five vials of the 'Pleasant Pellets.' Am now regular after having missed two years and suffered with pain in the head and back. I was so nervous, could not eat or sleep. Now I thank you for my recovery."

Dr. Pierce's Pleasant Pellets cure biliousness.

A contributor to the "Kansas Churchman," who recalls that his boyhood people went to two and sometimes three services a day, sat on hard benches, and sang, "My God, the spring of all my joys," while now they lean back in cushioned pews and sing, "Art thou weary, art thou languid," thinks that hymnology is changing to suit the times.

## Oak Grove Cottage

SARATOGA

Three minutes' walk from postoffice and churches. Four miles from Los Gatos. Stage connections twice daily. Fresh rooms. Pleasant grounds.

MRS. L. M. HOWARD

NEVER IS TIME more precious than when some member of the family is attacked by colic, dysentery, or any bowel trouble. The doctor is distant but if Perry Davis' Painkiller is near all danger is soon ended.

## BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-ried judgments on his neighbors and that the chances are that most of them are most erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the man. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

## THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. If the light of love shines, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about. So, dear ones of the household, wear happy, sunny faces and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.—Selected.

The cigarette is the starting-point of the downfall of thousands who fall into its clutches and are eventually lost to all sense of morality.—John Wanamaker.

Are you now cherishing a single grudge against any soul? Does any one regard you as an enemy? Make peace.

## GEN. FRED FUNSTON SAYS

"The service on the California Limited is all that could be desired. This is especially the case in the dining car."

TO THE EAST DAILY, 9 A.M.

VIA

## A Vacation on the Sky Lines.

## Lake Tahoe

The highest large body of fresh water in the world; it is also the largest and most beautiful—6,000 feet above the sea, in the heart of the Sierras, surrounded by forests.

## What More Can be Asked?

Before Deciding Where to Spend Your Vacation, Secure Descriptive Folders

at the

Southern Pacific

Information Bureau,

613 Market St., San Francisco



**Humorlets.**

Teacher: "Name one important thing that did not exist a hundred years ago."

Johnny Thickneck (promptly): "Me."—Harper's Bazar.

Daggs: "I'd have you know, sir, that my ancestors were blue-blooded."

Diggs (sympathetically): "Too bad; why didn't they take something for it?"—Ohio State Journal.

"My wife took great pains with the salad, and I—"

The dyspeptic squeezed out a sort of have-mercy-upon-us grin.

"—took great pains from it."—Harper's Bazar.

Hoax: "Why is the merchant who doesn't advertise like a man in a rowboat?"

Joax: "Because he goes backward, I suppose."

Hoax: "No; because he has to get along without sales."—Ram's Horn.

A little fellow who had his wits about him when the collection was passed around, administered a rebuke to his mother, who, on the way home, was finding fault with the sermon, "Well, mother," he said innocently, "what could you expect for a penny?"

"Yassir," said Erastus Pinkley. "When I made my appearance in dat convention, I was de object of mo' attention dan anybody else in de place. Dey jes' riz in dar seats when dey saw me comin' down de aisle." "Did you make a speech?" "No, 'n deed; I had a bucket of ice water an' a glass."—Washington Star.

Maud (at the seaside): "What are you reading?"

Who wrote  
**MACBETH?** The  
wise woman who  
got into some lamp  
trouble or other.

My name on every one.

If you'll send your address, I'll send you the Index to Lamps and their Chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

Pimmie: "'A Man Without a Country.' It's such a painful story!"

Maud (looking drearily up and down the beach): "It isn't half as painful as a country without a man."—Chicago Tribune.

A Proud Papa: "This is my son Frederick, Mr. Fosdick," said Mr. Glanders, proudly, introducing his five-year-old boy to his caller. "Well, Frederick," said the caller, "do you mind your mamma?" "Yes, sir," replied Frederick, promptly, "and so does papa."—Bazar.

Early in the "eighties" there was a pious Methodist who drove up and down the streets of Los Angeles all day, crying "Oranges! Oranges! Ten cents a dozen!" He was at prayer-meeting. The pastor, Rev. E. S. Chase, made a happy remark, calling for a Methodist response. The orange vender was watching his chance to get in a ringing Amen! but set the whole company into a good humor by shouting at the top of his voice, "Oranges! Praise the Lord!"

KEEP YOUR EYES OPEN and be sure that when you ask for Perry Davis' Painkiller you get just that and nothing else. Use it promptly to cure cramps, diarrhoea and all other bowel complaints in summer.

# Mason Jars

Plnts, per gross.....\$6.42  
Quarts, per gross.....7.57  
½ Gals, per gross.....9.85  
In less than gross quantities  
per doz.....55c, 65c, 90c  
Caps and Rubbers, per doz.....25c  
Jelly Glasses, 24-doz. bbls. at  
.....24c and 28c  
Open Jelly Tumbler, 24-doz. bbls.  
.....25c, 28c, 30c

Carsloads arrived April 21st. Factory basis of price. Eastern goods. Perfect white glass. Tops fit smoothly and to perfection. Best Mason Jars in San Francisco. To get this peculiarly fine jar at the above low prices, order promptly and order ONLY from

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Railroad Supplies,  
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Between POWELL and MASON STREETS.

ELEVATOR and OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies' parlor. All the daily papers. Rooms, per night, 35c. to \$1.50; per week, \$2 to \$9; per month, \$8 to \$30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the doors.

**Rooms to Let**

BY THE

**DAY, WEEK, or MONTH.**